THE

# REVOLUTION OF REASON:

*No Peace on Earth, no Nature's endless bourn,*
*While Error is eaten, work'd, milk'd, rebid, or Thorn*

OR THE

# ESTABLISHMENT

OF THE

*CONSTITUTION*

OF

## THINGS IN NATURE,

OF MAN,
OF HUMAN INTELLECT,
OF MORAL TRUTH,
OF UNIVERSAL GOOD.

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From the æra of intellectual existence, or the publication of the apocalypse of nature, an. 4. or, 5000 of recorded knowledge, ascertained by astronomy in the Chinese tables of eclipses.

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# INTRODUCTION.

MY pecuniary finances being nearly exhauſted, while my mental ſtore of progreſſive idea is increaſing, I am neceſſitated to compreſs the latter in a detail, too narrow for general inſtruction to adjuſt them to the ſtate of the former, as the public ſeem averſe to aſſiſt me by the purchaſe of thoſe works, which demand an intenſe operation of thought and contemplation.

This general averſion of man to thought and reflection, confines him to the animal ſcale of exiſtence, and ſtunts, as it were, his growth to perfectability, graduated on the higher ſcale of intellectuality; though moſt men are convinced of this truth, how few there are who deſire to increaſe, or elevate their exiſtence; they all ſeem ſubmerged in their predicament, and like the miſer, prefer the trepidating weeping care of amaſſing gold, to a cordial and joyful diſpenditure.

The fop, the pedant, the ſoldier, all prefer their animal predicament to the intellectual predicament of the philoſopher, and like the liberated priſoner of the Baſtile returns from his home to re-enter his dungeon. Every ſpecies muſt have ſpecific qualities conſtituting its eſſence, and marking a poſitive criterion of its well-being; ſo of man, the qualities of ſympathy, probity, wiſdom, and

and fortitude, mark the perfection of his ſpecies, or criterion of well-being, called happineſs; theſe qualities are the graduations of the intellectual ſcale of exiſtence; and the fop, the pedant, and the ſoldier, who move on the animal ſcale, muſt eſtimate their happineſs on the narrow meaſure of predicament, but not the wide one of manhood; and to inquiries after their moral health, they muſt reply as the convaleſcent, to inquiries after phyſical health—" pretty well conſidering;" that is, pretty well, conſidering their predicament is ſickneſs, or pretty happy conſidering their predicament is unhappineſs.

Man is ſo much the creature of education, that its acquired habits become immoveable centres, upon which he coordinates all his actions; thought and reflection, which break deſultory into the mind of an adult, ſerve only to diſcover the vice of ſyſtem, but having neither

expanſion, nor duration to correct it, they become painful and uſeleſs. Theſe high qualities of manhood muſt be produced by education; they then become powerful habits, and the ſource of intellectual perfectability, pointing out the true centre upon which ſelf, and its integer nature is co-ordinate, and identified in their eternal unity of intereſt and exiſtence.

The eſſence of perfectability, or the centre of co-ordination of univerſal exiſtence, are the deſiderata attempted to be developed in the following work; to effect which, the faculties of the human mind will be emancipated from all the incumbrances of prejudices, and falſe bias of habits, their capacities will be impelled to expand into the plenitude of their energies, by the expoſition of the true medium of their operations; language will be rendered a pliant inſtrument, to ſearch the recondite and crooked poſition of natural, and progreſſive predicament

dicament; and be no longer a ſtiff inflexible meaſure, applicable only to ſuperficies, and not obliquity or profundity, the eſſence of progreſſive moral truth.

Ideas will be taught as a true medium of connection of names and things, refuſing the impreſſion of chimerical abſtraction, and receiving that only of exiſting relation, or poſitive being, hypogriffs, mermaids, ghoſts, gods, and centaurs, and all ſuch non entities; optimiſm, nihiliſm, neceſſity, abſtract good, and all ſuch falſe relations of exiſtence, will be exiled the province of intellect, and nothing will be admitted into its ſacred boundaries, but utility, comprehenſibility, and demonſtrable probability, applicable to real exiſtence and its conſequences, and efficient to approximate the gaol of perfectability.

The mechaniſm of the univerſe will be treated of, within the boundaries of

ſenſation, the directory energies of each ſphere will be confined to their own limits, and the motival energies will be treated of, with regard to their utility and probability. It will be ſhewn that the energy of the watch is not improved by the colour, but by the energies of its ſubordinate wheels; ſo of man, the aggregate energy of exiſtence cannot be improved by his apoſtrophe in prayer, but only by the energy of his thoughts and actions.

How vain to apoſtrophize the energies of nature on a political faſt day, as follows; O perſonified aggregate energy of nature, effect the purpoſe of national defence, by means contrafted to their ends; that is, while we ſuſpend the labour of our docks, do you procure for us victory at ſea; and while our camps transfer their arms to the churches, do you ſpread the banner of victory over

empty

empty tents, and abandoned engines of war; while induſtry is univerſally ſuſpended, do you increaſe our commerce, the ſource of all offenſive and defenſive energy; and laſtly, be to us an efficacious power, to keep the balance of the watch at work, while we ſuſpend the motion of our little wheels, by turning the aſſemblies of counſel into aſſemblies of ſuperſtition and folly.

O delirious reaſon, how much art thou below inſtinct!

Throughout the different ſpheres of the mechaniſm of the univerſe, whatever may be their graduated, intellectual, or phyſical energies, their intercourſe or communication of influence can be maintained only by general impulſe or motivity; directory or final impulſe muſt be confined in its communication to the limits of each ſphere; man

may give and receive intellectual energy from man, but from no higher ſphere of exiſtence, with which he is connected only by a paſſive and general impulſe, called attraction and gravitation.

It has been uſual for polemical enthuſiaſts, to degrade the being man, by a comparative view of him as an infinitely ſmall part of an infinitely great whole; and thus to reduce the eſtimation of his exiſtence to a mere zero or nihility; but if they would at the ſame time, compare his intereſt of the moment of time, with his interminable intereſt of infinity, the account would be balanced, and the eſtimation of man would become incalculably momentous.

Every act of man in thought or fact, is a ſeed of good or evil to all eternity; how much the human modification of matter at any ſucceeding epocha, feels the

the conduct of a different modification of the same matter, at a preceding epocha, we, the present existing matter, need no demonstration to convince us. Had the ancestorial matter of the world been more enlightened in the preceding century, would the progenial matter be now suffering the barbarity of Asia, the stupidity of Africa, the tormenting civilization of Europe, or the ferocious anarchy of Indian America? And do these evils which now bear hard upon the present existing matter, require the connection of identity between the modifications of different epochas to give them reality? O no! when good or evil attaches to the whole of existence, it is not possible for its fractional parts to escape it by the pause of conciousness, called death.

The mechanism of the integer, nature, and its fractional parts or various modes of being, has by means of sympathy pre-

vented the centre of ſelf, from inſulating on its own point, and ſacrificing thus the intereſt of the whole to the intereſt of the part, it expands the point of ſpace or matter into infinite ſpace, and time into infinite duration, by which operation the contact of the circumference is more valued than the contact of the centre, and the good of the integer is preferred, or rather identified with the good of the part; and on this knowledge is fixed the baſis of manhood, or its true poſition on the progreſſive ſcale, or relations of moral truth.

In the revolution of reaſon, which this work is intended to achieve, cauſation and conſequence will be united in congeniality; from the energy of human intellect, will be derived the well-being of human nature in time and eternity; from augmentation of intellect, will ariſe good ſyſtems of education, from education proceeds manhood, from manhood wiſe laws,

laws, from wiſe laws happy government, from happy government happy individuals, from happy individuals happy nations, from happy nations happy worlds; theſe conſequences perpetuated on to futurity form a happy medium of ſenſation, to tranſmuting matter in its inſeparable unity of intereſt and exiſtence to all eternity.

The chimerical operations of religious phrenzy will be deſtroyed, by the doctrine of real exiſtence, being made the archetypes of ideas; heaven, hell, ſoul, and ſuch airy articulations of no import, will vaniſh into the medium of their own original darkneſs, and give place to the congruity of conſequence and cauſation; an act of virtue, can produce nothing but happineſs to the individual; this to the community, the community to the nation, the nation to the world, and the world to all nature, in time and eternity. If I ſow wheat do I reap apples?

ples? If I plough my ground, does that produce a habitation? Cauſes can produce nothing but direct conſequences; from wheat comes wheat, from cultivation harveſt, and not houſe; what then are theſe words, heaven and hell, attached as conſequences to human actions? Are they fairy regions of irrecognizable felicity, where reſide Mahomet's perpetual virgins in conſtant debauchery, or chriſtian cherubims, with no other occupation than ſinging anthems? Is hell a lake of burning brimſtone, where bodies are to have exiſtence in the moſt powerful medium of deſtruction? Can the energy of intellect, producing well-being, be a cauſe connected with Mahometan virginity, its conſequence? or can virtue be productive of muſical compoſition, for the mouths of fairy cherubims? Such ideas, did they not calumniate the benignity of nature, their traveſtie of the laws of cauſe and effect would make Folly's ſelf burſt her ſides with laughter.

The

The high energy of this ſphere of exiſtence, human intellect, can operate only with its powers to give fixedneſs to contingency; or in other words, to ſubſtitute order to hazard, or reduce the moral chaos to ſyſtem; individual, domeſtic, and national warfare, all teſtify the exiſtence of this chaos, cauſed by ignorance, and call aloud for aid from the organizing powers of intellect.

Moral, civil, and political inſtitutions, are the true medium in which intellect operates to ſyſtematize chaos, or change contingency to order; good laws of univerſal policy would produce the happineſs of the world, good civil inſtitutions would effect the happineſs of nations, and good moral laws the happineſs of individuals in ſuch a medium of organization, perfectability would have progreſs in time and eternity, and diſſolving generations would renovate to reap wheat from wheat ſown, the true harveſt from the grain cultivated, and not expect the eſtabliſhment

blishment of good laws, to produce Mahometan maidenheads; or the improvement of the moral medium of ſocial exiſtence, to produce ſeraphic concerts in cold clouds.

The great integer of exiſtence, however its fractional parts may be intellectually or phyſically organized, they can have but a partial controul over each other in the different combinations of of genus, ſpecies, and individual mode; *ex. gratia*, ſome ſuperiour energies may controul the planets in their orbits by unknown laws, and may, at the ſame time, controul the moral world alſo, or the mind of man, by unknown moral laws; but this ſupreme and unknown energy, can no more impede the volcano in the one, or phanataſm in the other, than the energy of man can prevent the ulcer of the toe, or the main-ſpring of the watch can prevent the irregularity of its balance. Man, with his mind will

will, no doubt, direct much of the operations of the toe, but the eſſential energy, which is the circulation of the fluids, is inherent in the toe; and ſo of the balance of a watch, whoſe ſuperiour movements are directed by the main ſpring, but whoſe principal energy depends upon its own ſolidity; and this proves the aggregate of energy, to be derived though ſeparated from its partial items.

The above reflections lead the mind to a moſt important moral truth; "that the energies of the different ſpheres of exiſtence can have no ultimate or final communication with others beyond their ſpheres, and that all active or directory energy is confined to the limits of each ſphere. The toe can energize only with its combined ſolids and fluids, but can receive no counſel from the head which governs it. Man can energize only with man, through the medium of intellect, but can take no counſel from the

the higher energies which controul him, as much as he controuls the toe, but with the ſame limited power of interrupted communication.*

I am apprehenſive that the whole tribe of fanatics, optimiſts, nihiliſts, and neceſſitarians, will exult over this conceſſion of ſupreme energies, controuling man through the laws of paſſion; but I recommend to their imitative and uninventive minds to recollect, that as the obſtruction of circulation in the toe brings great anguiſh to the body, ſo does the morbid circulations of intellect, give much pain to the conſcious or intellectual ſphere of manhood; and though the ſupreme energies have ſtill a power to mediate, as man may, the

* Man is ſubjected to the various laws of gravitation, climate, moral cuſtoms; but his own independent and final energy concentrates them all into their focus or goal of happineſs, or well being.

toe,

toe, yet the result depends upon the inherent and incommunicable energy of the individual part or mode.

After all possible concessions of supreme agency, what powerful incitement still remains to man, to produce the capacity of intellect into its energy? for the universal good of all existence depends as much upon his final and independent operations, as the well going of a watch does upon the final texture or solidity of the balance, notwithstanding the supreme influence of all other parts of the machine operating upon the same balance to controul it.

This directive vis, or final independent energy of all modes, and part of modes, is an evident demonstration of the non-existence of the infinite laws of necessity, and accounts for the partial irregularities in the mechanism of nature.

Upon

Upon theſe reflections may be formed that univerſal moral axiom, which ſeems the polar ſtar of moral truth and is the great criterion by which all other moral axioms muſt be meaſured; viz. *let this ſphere of exiſtence energize its own capacities*, or, in other words, *augment human intellect, by the general intercourſe of all minds within the ſphere of manhood.*

If we carry the ſublime and cardinal moral axioms of *think, ſpeak as, and all you think, violate not, but aid the inoffenſive will; know and love yourſelf*, the axiom of the ſchools; *mala pati non agere*, ſuffer evil but do none. If we carry theſe to the following great criterion, *augment the* * *energies of the ſphere of exiſtence, human intellect*, intenſe thought would be moderated, leſt intellect be debilitated;

* I have throughout all my work frequently uſed the word energy, to diſcriminate between it and power; the firſt, being perfectability or germination, the latter, capability or ſeed.

ſpeech

ſpeech would be ſuppreſſed, leaſt wiſdom become the victim of the reſentment of inquiſitors; violence would be limited to the defence of the underſtanding from the rage of ignorance; the love of ſelf would be overwhelmed in the love of philoſophers, and the ſufferance of evil would be apportioned to the ſucceſs of of intellect, or, in other words, the life of a fool would be ſacrificed to the ſafety of a wiſe man.

All moral, civil, and political inſtitutions, meaſured by the above axiom, *augment human intellect*, would be calculated to contend with ignorance, foreign or domeſtic, and to controul paſſion in the ſubjects, while luxury was energizing paſſion into ſenſibility, to produce thought and reflection, the true medium of intellect.

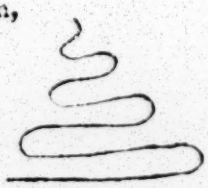
To guard the pure medium or pellucid current of intellect from turbulency,

bulency, I have laboured in the following work to precipitate ſubtlety into its native mud of ignorance, and confine it to the bottom of the intellectual channel, I have cured the inſanity of the optimiſt, by making the comprehenſible ſphere of exiſtence the criterion of evil, and not ſuppoſing that univerſal good is promoted by an ulcer upon the toe. I have cured the inſanity of the neceſſitarian, by proving that man is patient in ſenſation, and free agent in reflection; and that the irregularities or evils of the whole of exiſtence proceed from the independent energies of its fractional parts; for if the law of cauſation or neceſſity was infinite, the order of effect muſt be infinite, and diſorder could have no exiſtence.

I have cured the inſanity of the knight errant of abſtract good, by proving the identity or unity of ſelf and nature in the indeſtructibility of matter, and

and the inanity of perpetuated identity; and with the ſame argument, the letiferous ſubtlety of nihiliſm, (or extinction of intereſt in nature, by death) has been incontrovertably exploded; and thus having cleanſed the river of the human intellect, I have ultimately conducted it on to its diſembogument into the ocean of energy; which flowing on the coaſts of all modifications of exiſtence, opens the univerſal intercourſe of diſtant minds to communicate their converging energies to form the matrix of capability, generating perfectability, and reducing the chaos of moral contingency to the progreſſive ſyſtem, exemplified by the following diagram:

The baſe, or firſt circle, repreſents deſpotiſm,
The ſecond, limited monarchy,
The third, ariſtocracy,
The fourth, mixed government,
The fifth, repreſentative government,
The ſixth, democracy,
The ſeventh, ſtate of enlightened nature.



where human capability or power, revolving upon the center of law and cuſtom,

cuſtom, is projected by thought and reflection on the approximating and graduated ſpiral line of improvement, to meet its energy or vertex of perfectability.

All attempts of reform in nations to paſs by any one degree is highly dangerous, but to paſs over two, as from deſpotiſm to mixed government, would be impoſſible; the civic temperament of the people, not having power to invert the line of improvement towards the vertex, it muſt fly off in the tangent of anarchy, and recoil back into a more profound deſpotiſm; this was the attempt and error of France, whoſe horrors of anarchy, when they ſhall have reached their climax, muſt exemplify the truth of this moral diagram.

OF

# NATURE,

OR THE

# WHOLE OF EXISTENCE.

THE human mind being finite can take cognizance only of finite co-exiſtent parts. The integer of exiſtence offers no relations upon which judgement can operate to produce cognition. *Ex. gratia*; The globe may be located by taking a relative view of the ſun; the ſun by the planets, the planets by the fixed ſtars, the ſtars by each other; but the viſible uni-

verſe comprehending the whole of theſe luminous orbs will admit of no location or relative ſtation in the integer of exiſtence.

The imagination will never paſs over the bounds of comprehenſibility, and if guided by fair conjecture, may ſuppoſe or believe ſimilar co-exiſtences of planets, ſuns, and ſtars, beyond the boundaries of human viſion; it is by the temperate exerciſe of imagination, that the perfectability of the human mind acquires progreſs, but it muſt not wanton in analogy, and thence aberrate into infinity. *Ex. gratia*; I find by poſitive experience, that intellect produces order, ſymmetry, and final cauſes within the ſublunary ſphere. Imagination then purſues the criterion of analogy, and fairly conjectures higher degrees of intellectuality to be the energies of the higher ſpheres of exiſtence in co-ordination; but ſhould it puſh on the analogy to give form, ſubſtance, or attribute thereto,

thereto, it then becomes aberrate, and its chimeras can procure no aſſent or belief.*

Human reaſon by controuling the exerciſe of the paſſions, will, no doubt, procure longevity to the body; but ſhould imagination, through analogy, ſuppoſe the procuration of immortality by the infinite ratio of increaſing reaſon, it would be downright inſanity; as well might the man who lifted a calf every day, till it became a cow, expect to lift a houſe, mountain, globe, univerſe, and ultimately, carry all nature like a hat under his arm.

The extremes of exiſtence, univerſality, and individuality, or whole and part, are totally irrecognizable. The chain of

* Whatever may be the energies of the different ſpheres of exiſtence, they can have only a paſſive influence on each other, the directory action is inherent, and totally independent, ſo that human reaſon can receive directory impulſe from reaſon alone, and all ſupernatural direction is downright nonſenſe.

being or matter modified, reaches ſo infinite in both compoſition and decompoſition; every atom being diviſible and componible to infinity.

The cognition of the human mind is of two ſpecies, poſitive and relative; the firſt is the quality of phyſical, the latter of moral cognition. Phyſical cognition contains the poſitive ſtate of truth, with regard to matter, and all its combinations in number and figure, within the limits of fair analogy. *Ex. gratia*; Two added to two is poſitively equal to four. The three angles of a triangle are poſitively equal to two right angles. The mathematical aſſymptotes contain poſitive, but unintelligible truth, puſhed by analogy into infinity, like the diviſibility of an atom, approximating annihilation by the loſs of its parts, but would never arrive at it, though divided to all eternity. Moral cogn[illegible] contains truth only in a relative [illegible]icable to mind, and its opera-
[illegible]ure well-being to ſelf, in co-
ordination

ordination with its ſpecies and integer nature. *Ex. gratia*; The great moral rules of nature, think, ſpeak as you think, violate not, but aid the inoffenſive will; theſe are but conditional or relative truth. Thought is related to a certain boundary, for by thinking too long, and too intenſely, the mind may be deſtroyed. Probity, or ſincerity of ſpeech, is related to circumſtances of good and evil of the immediate predicament. Violence is related to the will upon which it is to be inflicted or abſtained from.

Univerſal good, identified with the good of ſelf, in time and eternity, is the great ſtandard of relation to meaſure moral truth; but this ſtandard, like the magnetic virtue of the north, has only polarity, but no point. The needle of practice muſt be ever vacillatory, and feel the influence of that mutability which ſeems the eſſential quality of nature.

The moral axiom which ſeems to be the polar ſtar of truth, is *augment human intellect*; this axiom ſeems alſo to diſcover that great deſideratum in the moral world, the union of theoretic and practical truth.

To return to the analyſis of nature, and trace the arc of human comprehenſion in the great circle of exiſtence, as far as it is marked by the line of experience, fair analogy, and conjecture; we diſcover a manifeſt union of parts with parts, evinced by the tranſmutation and attraction of matter, and by ſympathy in its accidents or mind. This chain of connection experience traces to the boundaries of the viſible univerſe, and fair analogy forces it on to immenſity, where it takes its leave.

# THOUGHTS

ON THE

# IDENTITY OF MAN.

THE mode of being called man can have no poſitive or abſolute identity; it reſembles the river whoſe mode of exiſtence is the form of its channel. The flux of water in the river, like the flux of matter in the body, can have no identity or ſameneſs, but is inceſſantly on the movement, cauſed by evacuation and repletion.

In conſidering the whole of exiſtence with any of its modes or parts, cognition or intelligence can ſeize upon nothing but matter with its quality of indeſtructibi-

lity. Matter, as to its whole or its parts, proceeds to infinity either forward to augmentation, or the unity of its quantity; or backward to diminution, or the individuality of component quantity.

All bodies participate with the whole of matter in the quality of indeſtructibility, in their individuality the diſſolubility of their combinations has no connection whatever with this eſſential quality of matter, indeſtructibility.

Identity of body is nothing but the combination of individual particles or atoms, in perpetual fluxion; their diſſolution by death is of no more conſequence to nature, or the whole of matter in exiſtence, than the diſſolution of figures combined in any ſum is to the power of number. *Ex. gratia*; The ſum 129 being diſſolved or ſeparated, the figure 1 is again combined, as 178, the figure 1 has ſtill exiſtence as a power in number, independent

dependent of any former union with the diſſolved ſum.

It may be perhaps objected that the power of figure, in number, differs eſſentially from the power of ſenſation in animated atoms; that there is a difference in the nature of theſe powers, will be eaſily admitted; this difference of quality is of no import, as will appear in the following moral theorem or demonſtration.

Senſation is the power of feeling, as figuration is the power of multiplying. The combination and diſſolution of feeling atoms have no more effect upon the poſitive exiſtence of ſenſation, than the combination or ſeparation of figures has upon the poſitive exiſtence of number: the improvement and increaſe of exiſtence is, however, in both, materially affected, and dependent on thoſe combinations and ſeparations.

This problem, which is in its own nature ſimple, is involved in complexity and difficulty, by the erroneous ideas of poſitive identity or ſameneſs of body or perſon, created by, or dependent on conſciouſneſs or reflection.—Let us endeavour to inveſtigate this propoſition.

When the body or perſon is in the actual ſtate of ſuffering pain, or enjoying pleaſure, what avails the conſciouſneſs of ſameneſs in the co-exiſtent atoms, or the reflection of their paſt or future combinations? If the finger burns, the co-exiſtent atoms give ſigns of anguiſh and torment that abſorbs all reflection or conſciouſneſs; theſe qualities ſerve only, in the tranquil ſtate of the being, to anticipate and provide for the improvement of future ſenſation by the experience of paſt ſenſation, whoſe poſitive exiſtence is totally independent of reflection or memory, called identity; and herein lies the only difference between the power ſenſation and the power numeration,

meration, neither of which depend upon the ſameneſs or identity of atoms or figures for their exiſtence. Senſation alone increaſes its energy by the remembrance of cauſe and effect in former combination, or the conjecture of future, by the analogy of paſt events; whereas the memory of former poſition gives no increaſe to the energy of figures.

Identity of matter or fluxion in the human body, is nothing more than memory, which preſerves the impulſion, of paſt atoms in its circulation, as the rippling of a current perpetuates agitation to the flowing globules of water. If the memory was totally to ceaſe, the identity muſt ceaſe; but this would not effect the exiſtence of ſenſation or conſciouſneſs, for theſe words are ſynonimous.

The improvement of ſenſation would be annihilated by the total loſs of me-

mory, and this great guide of life being loſt, man would precipitate himſelf into the moſt dangerous actions for want of experience: he would walk into the fire, the air, or the water; and a being thus diſorganiſed, could not long exiſt. A man is often ſaid to have loſt his memory when he has loſt it but partially, and whenever this loſs fully accrues to the mind, an incurable inſanity muſt ſucceed; ſenſation, however, ſtill exiſts, though liable to a great diminution.

By the foregoing reflections, I think I have demonſtrated the difference between conſciouſneſs of identity, and conſciouſneſs of feeling; the one the inſtrumentality of improving good, the latter the organization of poſitive animal exiſtence, or ſenſe of good and evil. The former may be diſſolved, and not affect life, ſupported entirely by the latter.

When

When matter in combination is diſſolved, the ſenſation of the diſſolved mode muſt ceaſe, but all its component particles muſt be again liable to ſenſation, revolving into new modifications, and the reminiſcence or oblivion of pre-exiſting aſſociation can by no means affect the poſitive exiſtence of that ſenſation, which has been demonſtrated by the total loſs of memory in life.

Identity of mode is nothing but apparent ſameneſs, cauſed by the fluxion of matter or particles in contiguity or juxta poſition, ſo organized as to tranſmit the effects of paſſing to arriving atoms, and conſtitute thereby individuality, in order to mechanize energy, or give it that unitary form or figure, which, like the units of number in the powers of numeration, may ſyſtemize the aggregate energy of the whole of exiſtence.

Con-

Conſciouſneſs orſe nſation, which form the moral energies of nature, may be diſcriminated under three diſtinct heads, viz. Senſation paſt, ſenſation preſent, ſenſation future: the firſt has for its quality or power, improvement; the ſecond, enjoyment; and the third, proviſion or duration of enjoyment.

Senſation paſt, is the reminiſcence of conſciouſneſs at a preceding moment, by which we are made acquainted with events and their conſequences, or cauſes and effects of this knowledge. Senſation preſent, takes advantage, in order ſo to œconomize enjoyment, that it may be perpetuated to ſucceeding matter, or ſenſation future. *Ex. gratia*; The function of eating gives much joy to preſent ſenſation, independent of paſt or future ſenſation, or identity of mind or body. The thoughtful man expanding the operations of conſciouſneſs, puts a limit to the exceſs of preſent joy, called gluttony, by the

the recollection of paſt indigeſtion, cauſed by redundancy of food, and conſequent debility of appetite and diſeaſe. Theſe cauſes and effects being reflected on, and related to future ſenſation, proviſion is made for the duration of joy and health.

From the above reflections we may diſcover the end of apparent identity, or ſameneſs of mode, not of matter; which is neceſſary only to the improvement of ſenſation, but not to its exiſtence.

It will appear by the following conjectural calculation, that the human body renovates the whole of its matter in the courſe of eighteen days. It is ſuppoſed that a human body, in its moſt perfect ſtate, will incorporate ſix pounds of edible, and ſix pounds of inhaled or abſorbed aliment, by all its pores and organs, in twenty-four hours; the excrements of urine, ordure, and perſpiration will weigh about three

pounds in the ſame time, there then remains nine pounds to be diſcharged by imperceptible excrement. Suppoſing then a well formed body to weigh one hundred and ſixty pounds, the whole of its matter will be renovated in the courſe of eighteen days; this proves the total ceſſation of ſpecific identity, as food and excrement proves its mutability.*

The identity of mind does not cloſely follow the mutability of matter, but reſembles the agitation of a current which conveys its vibrations to a long ſucceſſion of renovated water. Memory, however, marks its form of ſubſidence, and when the tether of memory breaks, the mind receives a total renovation of its identity.

* The quantities I have aſſumed are all arbitrary, and I leave it to the anatomiſt or chymiſt to augment or diminiſh them by experience. I ſhall inſiſt only upon the truth, and not the mode of flux and eflux of all matter in bodies upon whoſe frequent renovation depends corporeal health.

In

In considering the union of the whole of existence, and its modes or parts, though the indissoluble connection and interest is a positive truism, to which any objection brings nothing but contradiction and absurdity; there is, however, a difference in the rapidity of the fluxion of particles in various modes, which seems for a considerable period to suspend the communion of individual, and universal interests of nature. *Ex. gratia*; The human body, living, is subject to a more rapid fluxion of matter than the same body deceased; the former must therefore possess a more immediate interest on the sensation of good or evil; the latter has an interest in the ratio of its permeation through the coffin, earth, and tomb, to mix with the particles received into animal sensation. In the same manner the particles combined in mineral bodies have less rapidity of fluxion than in vegetable combinations, and also farther

farther removed from being received by their edibility into animal ſenſation, and conſequently poſſeſs a more remote participation of univerſal good.

Though the rapidity or ſlowneſs of matter in commutation or permeation, may give a certain ratio to the individuality of intereſt; yet as this ratio is bounded by finite epocha, its eſtimation is totally abſorbed and annulled by its relation to infinite duration.

The importance attached to identity is the *ignis fatuus* which miſleads the mind in the contemplation of whole or part, or individuality and univerſality.

When any mode of being is acted upon by a cauſe which procures its organization to ceaſe, the equilibrium of its incremental and excremental motion is loſt: the latter obtains a preponderance, and brings on a ſlow but total decay; the former, however,

however, ſtill exiſts, which is evinced by the generation of animals, by its own putrefaction. If then the flux and reflux of matter is continued in all bodies, whether in vegetation or diſſolution, this will prove a very ſhort duration of identity, or total renovation of all particles which form ſpecific modes: and if a living body is totally changed in eighteen days, I think it not extravagant to conjecture that a dead body might be totally changed in as many years, however hermetically incloſed in leaden coffins or ſtone pyramids.

There is another more formidable ſubtlety which ſeems to ſupport the ſuſpenſion of individual and univerſal intereſt, I mean the attachment of individuality to combination, a I the body ſhut up in the grave. When the diſſolution of a human body takes place, mymyriads and myriads of particles emanate, and every one of them may as well be

be called I, as the combined particles which may remain incloſed eighteen years in the grave. In ſhort, the individual link I, the part is as indefinite as I the whole chain; and till we can have ſome conception of individuality, we can have none of the ſuſpenſion of intereſt between the integer and its fractional parts, or ſelf and nature.

Since then by the perpetual influx and efflux of all modes of matter, vegetative or deceaſed, it is evident no poſitive identity can exiſt, the apparent identity of mode is abſorbed in the univerſal identity of the whole of matter, whoſe involution from animation to inanimation communicates feeling to, and intereſts eternally the irrecognizable individualities of its aggregrate integral maſs.

Every mode of being muſt be an exiſtent ſomething, and part of the whole thing, and the eſſence and intereſt of all parts

parts with the whole have a poſitive exiſtence as independent of combination and diſſolution, as that of unitary figures with their ſeparated and recompoſed integral ſums. Combination in both atoms and figures does but increaſe, and not create their power of feeling or numeration.

Was the ſcience of optics improved, we might in time diſcover the univerſal and reciprocal involution of atoms: we ſhould obſerve the active and paſſive, creative and created bodies in a perpetual ſtate of commutation. The watchmaker and his watch, the painter and his colours, the poſt boy and his horſe, the tyrant and his ſlave, reciprocally changing conditions, and ſo rapid muſt be their motion, that the atom combined in the body, inflicting a ſtroke, would reach the paſſive body before the blow had arrived. What powerful inſtructors would optic glaſſes then become? The philo-

philoſopher muſt bow his head in the preſence of the microſcope, which would demonſtrate to conviction what wiſdom has but juſt power enough to conceive, the recondite ſimplicity of truth, the unity of ſelf and nature, or the identification of individual and univerſal good.

It muſt be the work of improving underſtanding, through the progreſs of ages, to develope the recondite idea of the unity of ſelf and nature, and to ſpeak intelligibly of mutable and immutable identity, to demonſtrate ſelf an eternal fractional part of the great integer, nature, organized by changeable modifications, which makes ſelf at all times the center of the great circumference of its integer. This organization giving ever to ſelf a central or ſpecific intereſt, it has the ſame difficulty to generalize itſelf with the whole of exiſtence, as the child has to diſaſſociate the ideas of a ghoſt, or an adult religioniſt the ideas of a God.

The

The cemeteries of France inform mankind, that when the fractional parts diſſolve, they ſink into eternal ſleep. How reaſon delirates! What, do theſe fractional parts loſe their exiſtence with their motion? Oh, no! like the undulations of a current they ſubſide into the water, and are renovated by the preſſure of the gale of civil inſtitutions, to ſuffer the tempeſt of paſſion, or enjoy the zephyr of reaſon.

Let any mode of being contemplate its relations with exiſtence, it will diſcover no wiſh or neceſſity to connect paſt identity with any epocha anterior to its memory or birth; hiſtory furniſhes it with all the advantage of extended identity to obtain the experience of paſt epochas, and atoms of matter become the reader of what they probably were formerly the writers or agents. But this event is of no conſequence, futurity monopolizes all the intereſt of individual and univerſal identity, and the current of eternal life or feeling muſt perpetuate to the ſame ſucceeding matter

matter the agitation or tranquillity, pain, or pleaſure its preceding efforts have created.

The intereſt of the great integer of exiſtence can never be affected by the ſameneſs or diverſity of its combined parts, but only by the great maſs of pain or pleaſure, ſuffered or enjoyed; ſo it is with the integrality of the human body, it is of no conſequence whether its pain be in the hand, or the foot, or the atoms which form thoſe members be at all times ſpecifically the ſame; if the whole ſuffers, the parts muſt ſuffer, and reaſon in the latter conſiders no more identity when a red-hot poker is applied to the cheek, than nature does its identity in the conflagration of the globe. The intereſt of the whole muſt be the intereſt of its parts, and *vice verſa*, which axiom makes identity and diverſity of combination, in time and eternity, of no importance but as the means of mechaniſm.

# TREATISE

ON THE

# *Human Underſtanding.*

THE mechaniſm of mind may be diſplayed by conſidering its operations under ſeven diſtinct qualities or functions, viz. Senſation, Obſervation, Reflection, Apprehenſion, Memory, Judgement, Cogitation; theſe I propoſe to inveſtigate ſeparately and conjunctively.

## SENSATION.

The faculty of ſenſation is cauſed by the mechaniſm of the five ſenſes, hearing, ſeeing, feeling, taſting, ſmelling. If the organs of theſe ſenſes are operative and perfect, the mind is paſſive under their impreſſions, and muſt follow the law of cauſe and effect. *Ex. gratia*; If the focus of the eye is impreſſed by an object, that object will arrive at, and ſtrike the mind; ſo of the touch preſented to hard bodies, and in like manner of all the other ſenſes: their percuſſions muſt neceſſarily arrive at the mind.

The quality of ſenſation is that part of animation which may be called paſſivity, ſubjected to the laws of neceſſity, or conſequence, or in other words, cauſe and effect; its energy is diminiſhed or augmented by the increaſe of the intellect to which it is united, as is demonſtrably proved

proved by the ſtate of idiots, madmen, and ſavages. The pain inflicted upon the body of a man of ſane underſtanding, that would cauſe violent acclamation of anguiſh, would but ſcarce reach the minds of imperfect and diſordered conſtitutions.

It is ſaid of a Ruſſian peaſant, that he muſt be beaten with a ſtick, for a twig uſed to correct an Engliſh ruſtic would make no impreſſion upon the former, which proves the greater quantity of mind in the latter.

The remedial treatment of madmen by the infliction of ſevere pain upon their bodies, developes much of the mechaniſm of underſtanding, and ſhews that ſenſation muſt be augmented to engender obſervation, and theſe two qualities in union effectuate their reciprocal increaſe.

## OBSERVATION.

This quality is the re-action of the ſubtle upon the groſſer parts of matter, and marks the ſource of perfectability, which diſtinguiſhes man from the brute ſpecies. The quality of obſervation fixes the boundary of paſſivity, and commences the activity or agency of mind by dwelling on, and willing the paſſive act of of ſenſation. *Ex. gratia*; Upon reading a book, the letters, words, and paper are all impreſſed upon the retina of the eye, and muſt, through that organ of ſenſe, reach the mind; but the mind diſpenſes its obſervation arbitrarily, and takes cognizance either internally of the idea excited, or externally of the words, neglecting the letters and paper.

Another illuſtration of this inceptive and arbitrary agency of the mind in obſervation may be drawn from converſation.

tion. Any two perſons engaged in very important diſputation will grant no attention to the moſt ſonorous loquacity of ſurrounding interlocutors; this evinces, that the increaſed momentum of ſenſation has but little power over the mind, if it does not will the re-action of its obſervation, which will engender reflection.

## REFLECTION.

The perfectability of human nature, or the improvement of reaſon, which takes its ſource in obſervation, flows on to an incalculable diſemboguement through the channel of reflection. This quality, which is nothing more than the repetition of obſervation, bent or carried back perpetually upon its object, either internal or external, turns thought inward, and inverts the mind upon itſelf, by which operation the maximum of intellectuality is procured.

Obſervation having collected all external ideas, by reading, converſation, or viſion, reflection preſents them to the mind, where they acquire new aſſociations; theſe, by the creative and inventive power of cogitation, are again reflected, till by the re-iteration of reflection, the moſt juſt and general relations are diſcovered; or to ſpeak more definitively, knowledge obtains progreſſion upon the ſcale of moral truth, who ſeend is indeterminable.

The mind, through the quality of reflection or bending back upon itſelf, procures through the generalization of its ideas thoſe principia, or data, which correſpond to algebraic or logarithmic ſigns or numbers, tending to facilitate calculation and deciſion. The ſavage mind poſſeſſing the minimum of reflection, can calculate numerically no farther than five, and expand his relation to exiſtence no farther than his offspring. He murders

ders his aſſociates; he wars gratuitouſly with his tribes, and feels no propenſity to co-ordinate the ſocial or moral world, and to procure well being to ſelf, by giving ſyſtem to that ſphere of which ſelf is the central point, and all nature its inſeparable circumference.

The mind through reflection ſo expands and exhauſts the relations of every object it takes into conſideration, that it makes of its generalizations a logarithmic table, to procure cognition intuitively, as it were, without the perpetual detail of induction and inference, though all its conceptions muſt, through their means, have the capacity of developement.

I find myſelf deviating into the province of judgement, and have only to add on this head of reflection, that it is this quality which diſtinguiſhes man intellectual from man animal, and its

character and elogy is moſt juſtly deſcribed by Young—

" To turn thought inwards, force back the mind,
" To ſettle on itſelf our point ſupreme."

## MEMORY.

This quality or function of the mind is produced by obſervation, re-acted upon by reflection. Senſation preſents many objects to the memory, without making any impreſſion and paſs on it as a ſhadow; but the will returning obſervation and reflection, the ſeal is ſtamped upon the wax, and memory bears a durable and accurate impreſſion.

The memory may be juſtly compared to a large magazine of ideas, ſo generically arranged, that judgement may find immediately all their relations: the ideas ſtored therein ſhould be ſelect, and not redundant. Redundancy, or ideal lumber

lumber, embarraſſes the operations of judgement, and like a pot ſtuffed full of peas, is ſuſceptible of no new arrangement by the change of place in the peas, or new aſſociation of ideas.

The memory, like a library, muſt have room for the judgement to move about in it; bookiſh men fill their memories ſo full of other men's ideas, that they have no place for the operation of their own, and this accounts for the preſent copious exiſtence of learned error giving birth to the imitative, and death to the inventive faculty of the mind.

Upon the œconomy of the memory depends, in a great meaſure, the ſtrength or weakneſs of the intellect; the matter in this repoſitory, if arranged like a library, containing foreign ideas of hiſtory and ſcience, with all their circumſtantial detail, bound and docketed, the judgement will become in conſe-

quence a mere librarian to record, to note, or recollect the production of other minds.

Memory ſhould reſemble the ivory tablet upon which all foreign ideas uſeful to the augmentation of wiſdom, combined with the ſelf-created ideas of the mind, ſhould bear the pencil mark of cautious judgement, eaſily erazed to make room for new combinations, and theſe for others; and their laſt juxta poſition or record ſhould be denominated ſentiment. Such is the juſt œconomy of memory, the companion of genius or progreſſive mind.

## JUDGEMENT.

The office of the faculty of judgement is that of a meteor, who holding the balance and adjuſting the weights, is cautious as to the exactitude of thoſe inſtruments, ſeeing that the ſcales have no duſt

or

or dirt of prejudice ſticking on them, and their pendant ſtrings have no twiſt of habit or inclination, and the weights juſtly marked with ſpecific quantity. Ideas thus weighed, will be brought to a juſt equipoiſe, and ſentiment will be brought to a juſt determination, or rather it will form the point of progreſſion on the line of approximation to the climax of moral truth.

Judgement might with more aptitude be compared to a meaſure, to aſcertain quality or quantity by a common ſtandard; but as its higher employment in the admeaſurement of moral truth can diſcover no poſitive, but only progreſſive ſtandard, the rule of exerciſe for this faculty muſt be to obtain the moſt general relations of all propoſitions, within ſuch a ſpace as action limits the proceſs of deliberation, or practice that of theory.

*Ex. gratia*; An enemy preſents himſelf to deſtroy me; I feel a ſtrong influence of the great moral axioms, *do no violence to any creature that has ſenſation*; *prefer the good of the whole to the good of the part*, or the good of nature, the integer to the good of ſelf, the fractional part; perſonal ſafety demands immediate action, but reaſon will not permit the arm to ſtrike, till thoſe axioms have had all poſſible deliberations, leſt by the deſtruction of a being, wiſer or better than myſelf, and committing thereby noxious violence, a great injury may be done to nature, in whoſe intereſt diſſolved ſelf muſt ever participate; or, in other words, a greater injury may be done to univerſal than to individual ſelf.

In the union of theory and practice, or the improvement of predicamental to approximate abſolute good, the ſtandard of judgement is but the hope of progreſs drawn from the analogy of preceding

ceding cauſes and effects, and the greater energy of that faculty is diſplayed in the greater number of compariſons, and more general relations, which regulate its deciſions applied to action, and direct its progreſs to the indeterminable range of ſpeculation.

The effect of conſummate judgement in the controul of the will, is to equipoiſe uneaſineſs or deſire, which is the ſpring of all action; in every deliberative ſtate of the mind, this uneaſineſs is preſerved with little difficulty; it is in the active ſtate or ecſtaſy of joy, ariſing from the gratification of paſſions, where this difficulty is to be met with, and where it is moſt demanded, leſt the preſent moment, like a ſpendthrift heir, ſhould ſacrifice the advantage of futurity, and the welfare of the point or center ſelf is preferred to the ſyſtem of nature or univerſal ſelf.

The

The moſt ſublime exerciſe of judgement is ſo to poize uneaſineſs, that the preſent moment may be enjoyed, and all future moments provided for, that the point or center ſelf may ſo temper the ecſtaſy of enjoyment, by a due portion of uneaſineſs, that no inſulation may take place between it and its circumference, univerſal nature.

In minds of weak reflection, where few compariſons are preſented to judgement, uneaſineſs is abſorbed in enjoyment, and thus time and ſpace being inſulated from futurity and univerſality, good breaks from ſyſtem, and devolves into hazard and contingency, and loſes the exquiſiteneſs of ſenſation, by the weakneſs of intellectuality produced by irreflexion.

COGITA-

## COGITATION.

Cogitation is the conjunctive exerciſe of the faculties of the mind. Senſation, enlivened by the re-action of reflection, conveys to the mind a ſtrong impreſſion of the object. Obſervation takes a voluntary review thereof, and doubles ſenſation. Reflection carries obſervation reiteratively back to the mind, this engenders apprehenſion. Memory enregiſters the reſult of ſuch proceſs, called ſentiment or idea. Judgement claſſes it by compariſon, and generalization with its rank and relation with the ſyſtem of the univerſe, or parts with their integer.

I ſhall endeavour to give a practical illuſtration of this theory of mind, by various examples of its double operation; the one to diſcover truth, and the

other to determine action, in order to procure well-being.

Proceſs of the mind, to diſcover the truth of a moral propoſition, or nature of any mode of being.

The important object *man*, being, preſented by the organ of ſight to the mind. The faculty of ſenſation if lively, emanates its tact through all its organs upon this object, and with the violent percuſſion of ſympathy, forces it upon the mind, which, in proportion to the ſhock received from ſenſation, wills the faculty of obſervation, or dwells as it were upon its awakened ſenſibility.

The object, man; preſented by the organ of ſight, is examined by the other organs of ſenſation, to aſcertain its phyſical exiſtence, poſitive form, or mode of being. *Ex. gr.* The eye may preſent the object, man, reflected in a mirror.

mirror. The other ſenſes proceed to aſcertain its exiſtence, but as it refuſes all tact or impulſe, it may be denominated a mental but not modal exiſtence; ſo of a ſtrait ſtick ſubmerged in water, the eye preſents it crooked, but upon the examination of the other ſenſes, its falſe appearance is found mental and not modal.

The ſubſtantial mode, man, being recogniſed by the general concordance of the ſenſes, the object is admitted to the ſenſorium, when the external proceſs of ſenſation ceaſing, the internal proceſs of cogitation begins. Obſervation now becomes the ſubſtitute of ſenſation, and perceives the object, man, in an infinite variety of aſpects or relations; firſt with regard to ſpecific identity; theſe relations carried back by reflection, new aſpects are again diſcovered by obſervation, with regard to ſpecies and genus; theſe again carried back by reflection, new aſpects

aſpects ariſe, and the ultimate relations of the mode man with nature are developed, and its idea or repreſentative in the mind is formed.

In the proceſs of reaſon for the diſcovery of moral truth, ſenſation has no immediate employ; its ſtores, however, treaſured up in the memory, enables obſervation to become its plenary ſubſtitute, and to operate in the ſame manner as above, on propoſition or mode.

When the ſubject, moral truth, is preſented to the mind, obſervation endeavours to view it like phyſical or mathematical truth, with ſome fixed aſpect; its extreme ſubtility, however, evades all fixation, and cogitation dwelling thereon, with a re-iterated proceſs, can give it but an approximating configuration under the definition, moſt juſt and moſt general relation of things in parts, and

and their integer nature carried on progreſſively towards that point, where comprehenſion ceaſes and infinity begins.

The proceſs of reaſon, to direct the will in its œconomy of pleaſure, turns moſtly upon the faculty, reflection, which ſurveying by the help of memory, the reſult of paſt gratifications, it meaſures that quantity of uneaſineſs, with which the cup of enjoyment ſhould be ever mixed by the providence of the mind, ſo as to aſſume a new zeſt from the preſentiment of repetition, and duration of all œconomiſed pleaſure. *Ex. gr.* The pleaſure of eating, if not limited by the apprehenſion of indigeſtion, would no doubt acquire more plenary joy to ſenſation, but reflection, which embitters the cup of every ſenſual gratification, by anticipating the pain of exceſs, does but tranſpoſe the joy from ſenſe to intellect, where it changes its eſſence to a ſublimer nature, perpetuating ecſtaſy, and

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tranſmuting ſenſual bitterneſs into intellectual ſweetneſs.

The inhabitants of hoſpitals are moſt tremendous admonitory examples of the evil of ſenſual ecſtaſy, unlimited by the ſapient and reſtful uneaſineſs of reflection, the higha gent of ſupreme intellect wiſdom and manhood; and the ſingle inſtance of neglect, in the uſage of anti-venereal or preventative lotions, proves the providence in the human to exceed but little that of the brutal mind, by the ignorant preference given between the inconvenience of ablution, after coition and the direful alternatives loſs of health, property, happineſs, premature old age, and death.

I am now going to review the ſeveral faculties, and conſider the beſt means to educate and œconomiſe their ſeveral functions.

Sen-

TB.



Senſation, the ſource of human vitality, demands the powerful agency of fear, to give it increaſe and improvement. The mind, in a ſtate of infancy, augments its ſenſation by the frequent percuſſion of various objects upon all its organs, cauſed by the tranquil paſſion of curioſity; the curious child will have double the ſenſation of an incurious child; this, however, procures little more than mere animal vitality, or in other words, the external or diverging rays of intellect, from the center ſelf to the circumference nature.

Fear, or the apprehenſion of evil, cauſes the rays of ſenſation to converge or centrate upon ſelf, and forms that focus of mind called concioufneſs, whoſe increaſe creates that high quality perfectability, which alone diſcriminates the human from the brutal race.

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The ſavage infant, on whoſe mind neither fear nor curioſity is awakened, by the torpidity of parental affection, acquires a ſenſation but little ſuperior to the brutes, and a conſciouſneſs ſo narrow that contracts him into an iſolated point of exiſtence; hence the perpetual war and bloodſhed of relatives, tribes, and nations; hence that total want of moral œconomy, which threatens a ſpeedy exterpation of all ſavage hoards.

In the preſent ſtate of dark ignorance, of moral truth (the moſt juſt and moſt general relations of things) and the direful aggregation of ignorant men, reſtricted by the factitious rules of adaptive or predicamental civilization, fear ſeems the moſt appropriated means to excite that exquiſite ſenſation, engendering conſciouſneſs, the ſource of that mental energy, ſo neceſſary to diſcover the

the knowledge of ſelf, its relations to ſelf, to ſpecies, and to nature.

Fear is no doubt an evil, becauſe it muſt be produced by violence; but this, like every other evil, whoſe maſs forms the main ſpring of moral motion, muſt be tolerated, if the end propoſed offers the preponderancy of univerſal good. The exquiſite ſenſation or conſciouſneſs produced by fear, may ſo develope and ſimplify moral truth, that irreflective obſervation alone, may afterwards conceive, underſtand, and effect it in this caſe. Curioſity might be ſubſtituted to fear, and a temperate ſympathy might be created by habit and example.

It is a problem, however, not eaſily ſolved without poſitive experience, whether a ſociety of adults, poſſeſſing the exquiſite conſciouſneſs created by fear, could communicate to infant minds the ſame

ſame conciouſneſs by curioſity alone, excited by animated converſation.

The very eſſence of truth, being ſimplicity, this facilitates its admittance to conception; and its energy when conceived, creates an improved ſenſation or conſciouſneſs, which duplicated by hope and love, ſurpaſſes in vivacity that which is engendered by fear alone.

In the preſent defective ſtate of humanity, ſo low upon the ſcale of perfectability, and ſo ignorant of the unity of ſelf and nature, fear ſeems the only means to improve ſenſation into conſciouſneſs, as may be proved by a comparative view of education amongſt the different nations of the world.

Among the various nations, I can make but two diſcriminatory diviſions. In the one, Great Britain ſtands alone, the other comprehends all the reſt of the

the globe, which, however they may poſſeſs light ſhades of difference relative to each other, yet they all agree in their common contraſt to Great Britain.

In this iſland, the animated character of the inhabitants creates and demands the operation of fear, or in other words, the moſt ſevere moral diſcipline, to reſtrain the paſſions, and leave at the ſame time, ſufficient liberty to improve the reaſon.

Let us view education in all its ſtages, from the cradle to the coffin: the parent or nurſe, endued with the moſt tender ſympathy, hears the cries of its nurſeling with ecſtatic anguiſh, and looks forward with a burning inpatience to meet the firſt dawn of intelligence in the infant mind, that by the application of pain in puniſhing, or the fear thereof by menace, it may inculcate tolerance, and ſtifle thoſe cries of caprice in the

child which tortures the exceſſive ſympathy of the nurſe.

Let a critical and philoſophical obſerver enter an Engliſh nurſery, view the inſtinctive inceſſant attention, eternal careſſes and menaces, fondling and puniſhment, animated tones and geſtures of the nurſe to awaken or electrify, as it were, the infant mind; upon his exit here, let him enter the Continental nurſery, here no cries, no puniſhment, no animation is to be diſcovered, in either parent or child; nature holds a ſtill courſe, and the cold hand of cuſtom leads on the ſame torpid economy through domeſtic, civil, and political departments of life.

The animated and ſympathetic conduct of the Engliſh nurſery is continued in the ſchool of a thoughtful and auſtere tutor: the pupil, having imbibed all the ſenſibility of its nurſe, feels impatiently the

the injuries it receives from the caprice of its comrades, and employs imitation, fear, or puniſhment, to reſent or remove them. (I allude to the cuſtom of boxing.)

With the moſt awakened ſenſibility, the pupil iſſues from the ſchool or college, and enters the high-road of life: toleration now grows more painful, and competition more ſerious; the legality of private combat in a more letiferous ſhape, both creates and receives the paſſion of fear apportioned to the adult ſtate of intellect; this parent of conſciouſneſs, fear, is again fortified by the laws of principle, honour, ſocial decorum, patriotiſm, reaſon, and liberty, which laws, being ſupported by private combat, ſocial exile, inevitable civil puniſhment, popular contempt or applauſe, conſciouſneſs, the high characteriſtic of Engliſhmen, and the ſynonimous

term for manhood, is both created and preſerved.

In foreign nations, there exiſts but one deſcription of fear, and that is political power; but as competition with tyranny can never enter into the mind of a ſlave, he muſt be totally deprived of conſciouſneſs, the effect of fear alone; all civil contentions of individuals being adjuſted by a partial influence, this Proteus judge is courted by diſſimulation, flattery, and falſehood; perſonal contentions are adjuſted by impious language, which has no other conſequence than to make their auditors laugh, and by frequent repetition, terminates in the annihilation of the ſmalleſt degree of conſciouſneſs, ſhame, or ſenſibility; thus this foreign animal in human ſhape, this ghoſt of departed manhood, deprived of conſciouſneſs, thought or reflection, and therefore totally ignorant of all the principles and elements of virtue, muſt be

retained in the orbit of ſociety, as the horſe in the mill, with the bandage of ſuperſtition upon his eyes, the harneſs of cuſtom on his back, and the whip of power at his heels.

The faculty of ſenſation in a new-born infant, ſupplies all the powers of cogitation; it guides the mouth to the breaſt of the nurſe, contracts it upon the nipple to exhauſt the milk, and performs the operation of ſucking with an ingenuity that has given riſe to the doctrine of innate ideas, * founded upon the general baſis of all error; indiſcrimination of terms miſtaking intellectual ſentiment, for inſtinctive aptitude.

This complicated and ingenious operation of ſenſation, without the aid of the

* Animals of every deſcription, are borne with different capacities of ſenſation, which may be called aptitudes, but not ideas; as ducks, to love the water; chickens, to fear it.

mental faculties, proves to demonſtration that thought and matter, mind and body, are one and the ſame thing; that every action performed by body, is effected by the re-action of the more ſubtle, upon the more groſs parts of matter, and that the ſubtilty of the former grows on a parallel with the increaſing materiality of the latter, and ultimately improves ſenſation into intellectuality.

I ſhall now proceed to conſider the faculty of obſervation, in its capacity and means of improvement; the being having acquired a high degree of ſenſation, the mind is ſtruck with violence by the ſenſes, and obſervation muſt not only be awakened, but alarmed; it muſt act as the door-keeper of the intellect; every ſenſe that knocks muſt be queſtioned till all the relations of its meſſage is demanded; that is, it muſt dwell a long time upon every object of its perception, till

till the preſenting aſpect is fully and clearly conceived in all its relations.

To give to obſervation this quality of attachment or reſidence upon its object, a capacity of abſtraction muſt be cultivated, a power in the mind to exclude the entrance of all foreign matter, which makes the rays of reaſon diverge, and diſtracts the force of its light. Solitude ſeems the only means to give to obſervation this quality of fixation, or reſidence, upon compleat or ſeparate objects, till all their aſpects and relations have been worked upon by reflection, and received by the faculty of apprehenſion.

Perſonal ſolitude operates only at firſt, to procure the excluſion of foreign matter by the channel of the ſenſes, but ultimately it increaſes into mental ſolitude, and produces that quality of internal ſecluſion or mental abſtraction, which prevents obſervation confound-

ing the relations of its object, or paſſing over it with too much velocity.

As ſenſation engenders obſervation, ſo obſervation improved by ſolitude engenders reflection.

The faculty of reflection, the inceptive point of the quality of perfectability, which diſcriminates the human from the brute ſpecies, is to be improved only by doubt and hefitation; the mind inſenſible of this perfectability, receives ſound for ſenſe, and words for things, and in a ſtate of inſtinctive credulity, it paſſes on from obſervation to apprehenſion, without any intermediate operation; but when doubt appears, it forces back the mind upon itſelf, reflection then begins the proceſs of reiterated obſervation, which is repeated, returned, re-calculated, till ſubjects are exhauſted in all their relations, and from their union, generalization, and abſtraction are puſh-

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ed on to a moſt elevated progreſſion, which is denominated the *moſt* juſt and moſt general relations of things applicable to the preſent powers of human intellect.

Doubt, (the door of wiſdom) and immediate cauſe of reflection, is created by phyſical knowledge; the mind labouring through mathematical demonſtration, and numerical calculation, acquires a habit of preciſion, which habit, however, can be regarded only as the infancy of doubt; its puberty and adult age is brought on by travelling into foreign countries.

The habit of preciſion, acquired by knowledge, introduces doubt only into the relation of things; but travel introduces doubt into the nature of things. The man who ſpends his whole life in ſtudy, reſident ever in the ſame country, will never be brought to doubt the re-

ſemblance of four moſt important things, and their repreſentative words: moral truth, wiſdom, virtue, happineſs. Books may furniſh all the relations and facts to his mind, which the traveller receives from his experience; but there is a moſt important difference between the impreſſion of dead-letter narrative, and animated experience: the firſt paſſes through the mind with the glimmering light of a meteor, and the others has the ſplendour and heat of the meridian ſun.

The book-worm ſtudent, (when reaſon is ſeen to burſt the barrier of cuſtom, to give projective force to nature upon the line of perfectability) ſhudders with conſternation, and exclaims with vehemence, is this nature! He means, is this ſuitable to predicament! Perfectability ſhould move on the line of predicament, as the ſun upon the ecliptic; and ſo long as it moves thereon, it may

be

be called progreſſive or improving nature.

The bold and philoſophic cuſtom of inoculation, imitated from the Turks, met with the general cenſure of unnatural action! but intellect triumphed over inſtinct, and ſecuring the leaſe of life and beauty to millions, impelled nature to proceed on the line of predicament (by the force of example and perſuaſion, not law) towards perfectability.

I have moſt extenſively and cloſely examined all the operations of the ſtudent's mind, and I never could trace the power of doubt beyond the relation of things; the nature of things ſeemed to poſſeſs, with ſome light ſhades of difference, one common eſſence, and one common boundary.

The travelled mind alone has introduced doubt with that power, that it has

not merely opened a door to wiſdom, but has rendered the temple on all ſides an open fabric. Who reads the hiſtory Gymnoſophiſts, or Gentoos of India, but ſmiles at the puritaniſm of philanthropy, when the inſect is removed from the body and laid gently on the ground? Who goes amongſt theſe people, and compares the mildneſs of their diſpoſition, their health, and ſtrength of * intellect, with cannibal nations, adopts immediately their holy ſyſtem, and enlarges the boundary of the thing called virtue.

The reading of travels and philoſophic opinions, may ſuffice to introduce the pale light of doubt into the mind; but in the preſent contracted and torpid

* When I ſpeak of the intellect of the Gentoos, I ſpeak of its capacity, not energy; there exiſts moral cauſes to impede the progreſs of wiſdom, but their knowledge is improved by their incomparable ſkill in numerical calculation, effected with a ſtriking rapidity.

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ſtate of human intellect, travelling is as neceſſary to give heat to the luminary of doubt, as fear is to enliven ſenſation; when truth ſhall be diſcovered and preſented to the mind in the ſimplicity and univerſality of its nature; theſe painful means to ſtrengthen intellect will become unneceſſary; the power of truth will be alone ſufficient to improve intellect, the higheſt recognizeable energy in this ſublunary ſphere of exiſtence.

The inhabitant of a carnivorous nation might read all his life, with a ſmile upon his countenance, of the bloodleſs and healthy repaſts of the Gentoos; but ſhould he travel amongſt theſe people, and dare to ſpill the blood of an innocent animal for his own morbid aliment, he would be driven to the foreſt to take up his abode with the brutes of his own temperament, whoſe ſociety would ſoon remove his ſmiles, and make a more

lively

lively impreſſion of doubt than the dead-letters of a traveller's journal.

A jealous huſband, who appropriates the exiſtence of a female fellow creature, will ſmile on the lecture of poetic ſtricture or proſe ridicule on the paſſion of jealouſy; but let him paſs ſome time amongſt the Thibetean hords, where men, women, and children, have a common relation, he will ſoon feel the difference between the heart dilated by natural liberty, or contracted by factious paſſion; between ſenſual pleaſure and intellectual joy: he will diſcover that vice and virtue attach to intellect and not to body, whoſe pleaſure is ever good and right, within the bounds of exceſs; its practice, however, muſt be meaſured by predicament, advancing temperately towards perfectability or theory, its end.

Ridicule

Ridicule, or cenſure of paſſions and cuſtoms in lecture, may inſpire a feeble doubt of rectitude in theory, but experience alone can give that impulſe to doubt, which produces reflection, and prepares a change of ſentiment, diſpoſing to action, on the line of predicamental progreſſion, to the perfectability of nature.

The faculties of ſenſation, obſervation, and reflection, may be compared to the chords of a muſical inſtrument; which have acquired their proper tenſion, through fear, ſolitude, and doubt: the remaining faculties may be compared to time, notes, gammut, and bow, which altogether co-operate to harmoniſe the inſtrument of mind.

APPRE-

## APPREHENSION.

To improve this faculty, its ſtriking analogy with the muſical gammut, ſhould be kept in view; as this claſſes ſound or notes, ſo the intellectual gammut, apprehenſion, claſſes ſenſe or ideas.

Upon the rectitude and extent of the claſſification of ideas, depends the melody or diſcord, wiſdom or folly of the inſtrument, mind. The word apprehenſion, in its compoſition, literally means to take to, or take together, which implies aſſociation; when obſervation and reflection are put in action by ſenſation, apprehenſion is ſet to work, to reduce to genera and ſpecies, the ideas that pour into the mind, and to form as it were the mental gammut; to effect this, the moſt active power of diſcrimination

crimination muſt be employed; imagination muſt be bounded by fair and cloſe analogy; rational and temperate conjecture and conception muſt guard the ſubtle operation of fancy.

In every act or motion of an animated being, all the intellectual faculties have a ſimultaneous co-operation, and differ only in their energies, as they proceed or follow each other. As it is the province of apprehenſion, to claſs ideas pending this operation, it becomes the leading faculty, and all the others are employed in ſubordinate energy.

To illuſtrate the above, I ſhall ſuppoſe the idea of good is preſented to recognition; ſenſation, obſervation, and reflection, have already laid up in the magazine of the memory, a variety of ſimple ideas; this magazine becomes the laboratory of apprehenſion, which proceeds

ceeds in the following manner, to its work of claſſification.

The ſimple idea of good is claſſed with perſonal pain or pleaſure, or well-being of ſelf;* this is then combined with the pain and pleaſure of the ſpecies, and apprehenſion here forms the ſecond or compound claſs, called ſocial good; this idea is again compounded, and forms a third claſs, called ſenſitive good, denominated ſympathy, or benevolence; this being again recombined, the laſt claſs is arranged, called univerſal good, or the unity of intereſt of all exiſtent matter, in its eternal flux and reflux, through animation and inanimation, and this laſt is denominated virtue.

* The well-being of ſelf is the poſſeſſion of powerful intellect, to form a good will, and phyſical or corporeal power to execute that will, both of which are to be attained by the ſocial organization of mankind, to multiply the human energies.

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In the above manner, apprehenſion proceeds to exclude all heterogeneous ideas in claſſification, and follows that ſeries of homogeneous reality, which produces the true knowledge of things, independent of all erroneous repreſentation, by inadequate unintelligible ſounds and words.

Apprehenſion has alſo a power of analyſis, as well as ſyntheſis; and, in decompoſing the former idea, good, to its ſimple elements, it ſo claſſes it, that judgement diſcovers perſonal good, to be a powerful intellect, to direct the will, and a powerful body to execute it.

The errors of apprehenſion, in the minds of ſophiſts and perſonal idolaters, may be exemplified as follows; when the thing typified by the word good preſents itſelf, various heterogeneous ideas are ſeized upon, technically and habitually,

habitually, by apprehenſion; in the mind of ſophiſts, diſintereſtedneſs is inſeparably connected with the general claſſification of good, called virtue; in the mind of the idolater, all ſeries of homogeneity is loſt by the rejection of one of the vowels, and the reality of good, is overwhelmed and confounded by the perſonality God.

The apprehenſion of the ſophiſt, is deranged by the incongruous conjunction of finity with infinity; and that of the idolater, by the more incongruous conjunction of reality and perſonality, reſembling the credulity of children, in whoſe minds, apprehenſion puts together the idea of darkneſs and phantaſm of ghoſt; and this incongruous aſſociation, the certain and long experience of age, often fails to correct or expoſe.

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The incongruous conjunction of irrelative ideas, by unskilful apprehension, has produced all the creatures of error; as ghosts, monsters, gods, and the more dangerous subtleties of metaphysicians, necessity, optimism, chivalry * of virtue, and nihilism.

The feeble apprehension of idolaters, operating upon the sound, or word ghost, places accident in the rank of substance; as though you should destroy a round table, its rotundity would still exist, and in aerial form still serve the repast of aerial beings; the monster centaur is formed by the incongruous re-

* By chivalry of virtue, is meant, the sophistical doctrine of abstract good, separated from the interest of self.

By nihilism, is meant, the annihilation of the common interest of the whole of existence, and its fractional parts brought on by the dissolution of modes, or change of combination.

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lation of man and horſe; and the word God, by the more incongruous ideal aſſociation of power and perſonality.

The delirious apprehenſion of the ſophiſt, in claſſing the thing called neceſſity, miſtakes finity for infinity, or partiality for univerſality; ſo alſo in the claſſing of optimiſm, and abſtract good, or the chivalry of virtue, the whole is miſtaken for the part; but in the claſſing of nihiliſm, this operation is reverſed, and the part is taken for the whole.

To reſume the metaphor of the intellectual gammut. This ſcale of the claſſification of ideas differs from the muſical in the infinite variety of its notes; they accord, however, in the progreſſion of their quantities directed by keys in the one, and eſſential relations in the other; the illuſtration of this analogy

will eſtabliſh all the rules of exercise, for the faculty of apprehenſion.

Apprehenſion, in forming this gammut of genera and ſpecies, proceeds both by analyſis and ſyntheſis, to diſcover the individual ſimplicity, and moſt general combinations of all ideas, examining their various relations, in order to detect any heterogeneity. *Ex. gr.* When the complex idea, repreſented by the word wiſdom, is aſſumed by apprehenſion, in order to be claſſed or noted upon the ſcale of intellectual harmony, it proceeds by analyſis, to ſearch into the ſimplification thereof, and finds it to conſiſt of the knowledge of ſelf; this again reſumed by ſyntheſis, expands that knowledge into a variety of relations, with the whole of exiſtence; ſo that wiſdom is claſſed or noted as the knowledge of ſelf, in its relations with nature.

The

The greateſt difficulty apprehenſion meets in forming the intellectual gammut, or claſſification of ideas, is the diſcrimination of reſembling ideas. *Ex. gr.* the thing knowledge, or ſcience of matter, bearing an affinity or ſemblance to the thing wiſdom, or ſcience of mind, if implicated therewith by claſſification, confuſion and diſcord, muſt cauſe falſe quantities upon the ſcale, and all compoſitions formed therefrom muſt be erroneous.

Again; the thing or idea, virtue, is arranged by apprehenſion, on the mental ſcale of ſentiment, as follows: analyſis diſcovers virtue in its individuality, to be well-being of ſelf; and by ſyntheſis, in generalization, to be the well-being of all nature; from whence judgement forms the tune or ſentiment of the identity of intereſt of the parts and its integer, or the unity of ſelf and nature, and con-

concludes virtue to be the practice of wiſdom.

The idea happineſs, when adjuſted by apprehenſion, upon this ſcale of ſentimental criterion, has its quantity or relations made up of virtue and wiſdom, from which being excluded the heterogeneity of capricious pleaſure, the note called good is fixed, and judgement compoſes the tune or ſentiment, that the improvement of intellect is the ſummum bonum of ſelf and nature.

The intellectual gamut has ſuffered much diſcordant arrangement in the endeavours of apprehenſion to fix the note, or give a juſt quantity to the idea *Right*; *ex. gratia*; in the following ſentiments; *The Rights of Man*; *whatever is, is right*. In the former, all its relations are confounded in a want of diſcrimination between right, applicable to property, and right applicable to rectitude;

in the abſurd ſentiments of Pope, whatever is, is right; here finite right is confounded with infinity, and thus all criterion of judgement being loſt, the diſcord or heterogeneity of claſſification is complete, and right and wrong loſe all their relations and diſtinctions, and judgement having no ſcale of meaſure formed by apprehenſion, it becomes incapable of all ſentimental or ideal compoſition.

I ſhall conclude this head of apprehenſion, by recapitulating the reſemblances between the muſical gamut, as in the former relations of ſound, fix the quantity and ſpecies of notes; ſo in the latter, the relations of things fix the genera and ſpecies of ideas upon a ſcale,* which enables

* Ideas to be claſſified on this mental ſcale or gamut, demand the following qualities; that each.

enables the muſician to compoſe melodious tunes, and the judgement to compoſe the theory and practice of moral truth.

## OF MEMORY.

The quality of memory, as before treated of, has been compared to a well-arranged library, as alſo to a delible or ivory tablet; the former ſerving as a repoſitory of ideas, the latter a table to compoſe and combine them, for the improvement of theory, or the immediate uſe of practice.

Memory ſeems to hold a diſtinction from the reſt of the mental faculties; in

each muſt poſſeſs the fulleſt extent of relation, from individuality to univerſality, and a perfect homogeneity, by which ſpecific quality is denoted, and each note is ſeparated on the general ſcale of apprehenſion.

that it is more liable to a noxious exceſs in its uſe. We never hear the cenſure *too much* applied to judgement, reflection, obſervation, &c. but it may be urged againſt a ſtuffed or cumbrous memory, which never fails to oppreſs the other faculties, and deſtroys totally the progreſſive power of the mind in its capacity of invention.

The repoſitory, or library of the memory, inſtead of containing the numberleſs volumes of the detail of human experience, ſhould be a ſynopſis eaſily transferred to the delible tablet,* or cogitative memory, which being marked with few impreſſions, leaves an unembarraſſed area, for the various items of inventive and practical calculation.

* The diſcrimination between repoſitory, and cogitative memory, is marked by the ſolitary operation of mere reminiſcence, and the co-operation of all the faculties in cogitation.

To illuſtrate the above, I will ſuppoſe the mind had for the ſubject of its contemplation, the thing called government. Memory unfolding firſt the doors of its repoſitory, transfers to the delible or cogitative tablet, the whole hiſtory of the Grecian and Roman republics, with an endleſs detail of locality, perſonality, and co-exiſtence of trivial circumſtances; this multiplication of ideal items ſo fills the tablet, that apprehenſion has no room to mark the items of modern or actual hiſtory, to enable judgement to diſcover diſparity of paſt, and to decide on government, according to preſent or exiſting circumſtances.

The faculty of memory, to be free of all exceſs, in co-operation with the other faculties on the ſubject Government, ſhould produce the events of paſt experience, diveſted of uſeleſs detail or diſcrimination. *Ex. gratia*; The confede-

rate will of the Grecian ſtates was concentrated and executed by Amphictryonic councils, in which oratorical influence held a paramount influence; this conciſe item, transferred from the repoſitory to the cogitative tablet of the memory, and collated by apprehenſion, with modern events. *V. gr.* the dagger oration of Mr. Burke, in the houſe of commons of England (which, inſtead of producing the effect of ſymbolic rhetoric upon the Grecian or upon the Roman ſenate, cauſed the laughter of contempt) gives a true meaſure to judgement to decide on the preſent nature of government; the criterion of which muſt be the diſpoſition of the governed.

The memory of a learned blockhead, like a voracious glutton, eats himſelf into a profound ſleep; or in other words, ſtuffs itſelf ſo full, that judgement is reduced to a lethargy. Hiſtory is repo-

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ſited with all the lumber of detail; and the cogitative or practical tablet of the memory, when impreſſed with its items, leaves no place upon its area, for the combinations of imagination, or the tranſpoſitions of apprehenſion, the judgement muſt therefore operate in adoption, and exclude all invention.

The memory of the man of talents, or wit, is by no means a lumbered repoſitory, with the detail of univerſal hiſtory or ſcience; it is charged only with the detail applicable to one object of purſuit, which, transferred to the cogitative tablet, takes up but a ſmall ſpace, leaving room for apprehenſion to produce the creations of imagination, for the improvement of a particular ſcience, or the pleaſant combinations of wit, in whoſe operations judgement follows, but never takes the lead.

The perfect memory, or companion of genius, is but a ſynopſis of ſcience and hiſtorical experience, upon which is founded ſuch a generalization of ideas, as gives to the apprehenſion great facility and latitude of arrangement; theſe transferred from the repoſitory of reminiſcence to the cogitative tablet, leave by their conciſeneſs a vaſt area for imagination to impreſs its own creations, and judgement to mark its long calculations, by which operation, the philoſopher diſcovers moral truth; or the moſt juſt and moſt general relations of things in progreſſion.

The memory of the learned man may be compared to the almanack replete with indelible impreſſions, which ſerve as a rule to guide judgement in the acquiſition of ſtationary or predicamental good.

The

The memory of genius is an ivory tablet, receiving delible impreſſions, ſo arranged by apprehenſion, that judgement forming an infinity of calculations, and recalculations, the mind is guided thereby to propel predicamental on the line of progreſſive good.

The diſcrimination of memory, notified by the above ſimilies of the almanack, and the ivory tablet, is better explained by the terms retentive, and recollective. Memory; which are in conſtant oppoſition, like the two ſcales of a balance; when the rubbiſh of uſeleſs detail attaches to retention in the mind of a learned blockhead, recollection is bewildered in the reſearch of uſeful ideas; which it transfers to the ivory tablet, or active memory, in co-operation with cogitation.

The improvements of memory would be facilitated by diſtinguiſhing it under

two ſeparate faculties, called retentive or paſſive memory; the other, recollective or active memory; and by conſtant care to preſerve theſe in equilibre. For this purpoſe, all paſt experience muſt be recorded by generalization; *ex. gratia*, the events of hiſtory diveſted of all uſeleſs detail, and poſſeſſing no more perſonality, locality and circumſtantiality then confirms their exiſtence, muſt be generalized by their efficacy to ſuppreſs paſſion or ignorance, and to promote thereby wiſdom and happineſs.

In reading of ancient hiſtory, the conduct of the Amphictrojonic councils and Roman Senate preſent themſelves; I obſerve their efficacy, and the means followed to promote confederate, national, and individual happineſs; theſe ideas I generalize, and diveſted of the tie, p lace, and, perſonages belonging thereto, I place them by the aid of retention, in the repoſitory of my memory.

mory. Ideas thus generalized, take up but little room, and enable recollection or active memory to take an immediate and univerſal view of all its contents; and by this equilibre of active and paſſive, retentive or recollective memory, the judgement of genius is enabled to form the moſt juſt and moſt general relation of things, or take a progreſſive view of moral truth.

## OF JUDGEMENT.

The nature of this faculty has been before treated, it here remains to ſpeak of its improvement; this would be beſt effected by ſeparating it into two different ſpecies, denominated theoretic, and practical judgement; the firſt of which differs moſt eſſentially from the latter; one being only the diſpoſition of thought, the other its execution, or action.

Judgement

Judgement in theory is nothing but the arrangement of ideas, and their various relations, placed in a comparative view or oppoſition, like pieces on a cheſs-board, waiting new poſitions from new movements; or like an account current, whoſe balance is never ſtruck till neceſſity calls for active judgement.

While active judgement is ſuſpended, moral truth, whoſe nature is nothing but progreſſion, calls on theoretic judgement for inceſſant deliberation to re-arrange its arrangements, to re-calculate its calculations, and to view opinion only as an aſſociation of ideas eaſily reformed by the ingreſs of new relations.

Theoretic judgement is deſtroyed by the influence of the paſſions, among which, vanity is the moſt powerful enemy, becauſe it not only prevents the wholeſome doubt of ſelf cogitation; but it ſhuts out moſt peremptorily the

doubts of other minds, which would furniſh new items to the account current, or new movements on the cheſs-board of opinion. Every other paſſion has a powerful influence over the judgement; in that, they precipitate action by forcing its deciſions under the ſeductions and propenſity of ſtrong deſire or frenetic will.

To illuſtrate the above reflection on the enmity of paſſion towards judgement, I ſhall ſuppoſe a man is called upon for his opinion on any ſubject in a numerous aſſembly; in this caſe, he reſembles the cheſs player, who moves his own pieces with an intent ſolely to triumph over his antagoniſt, that is, to gain influence and applauſe from that aſſembly: now, theoretic judgement being nothing but the means of obtaining the diſcovery of moral truth, there ſhould be no oppoſition among its inquirers, ſo that each cheſs player ſhould not only move

move his own pieces, but adviſe alſo the oppoſite player's movements for the winning of the game, being the diſcovery of truth, all parties muſt participate in the common triumph.

Vanity has ſo powerful an influence over judgement, that it deceives it with its own deceptions, and miſtakes momentary admiration for permanent eſtimation. The public orator, whoſe theoretic judgement ſhould collocate the various ideas of the auditory with his own, and declare with candour, that he ſtill ſaw the neceſſity of diſcuſſion, to furniſh new relations for the aſſociation of ideas, and to keep the account current of calculation open till action imperiouſly demanded its ſettlement or deciſion of ſentiment; ſuch a conduct, though it would not be marked with the meteoric blaze of falſe talent, to convulſe with admiration, would ſtill be the reflecting conſtellation to guide wandering judgement to the

polarity

polarity of truth; and the doubtful inſtructing orator would hold the ſame pre-eminence over the dogmatic ſhining orator, as the north ſtar over the ignis fatuus, or will of the whiſp, in the permanent eſtimation of mankind.

Theoretic judgement, when perfect, is nothing but the collocation of ideas, arranged like the items of an open account current, ready to receive additions from farther reflexion of ſelf and other minds, to which, vanity and enthuſiaſm are ever ready to fix a cloſure; but, as moral truth, and even experience, move ever on a parallel line of progreſſion, deciſion muſt be removed to the faculty of active judgement.

The diviſion of the faculty of judgement into two ſpecies, with two diſtinct attributes, contemplation and deciſion facilitates much the improvement thereof; the one directs its progreſs, the other

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œconomizes its ſtation; were the operations of judgement not kept open and unfiniſhed by theory, the mind would ſink into a ſtationary apathy; and were it not for deciſion in active judgement, predicament could have no well being.

The want of diſcrimination between theoretic and active judgement has given riſe to the labyrinth of ſophiſtry and jargon of logic, which has perverted the efforts of the human underſtanding; as all our ideas, whether of ſimple ſubſtances or mixed modes, are ever progreſſive by the knowledge of new qualities and relations in genera and ſpecies, it is neceſſary judgement ſhould have the tablet of contemplation ſeparate from the tablet of deciſion; the one on which apprehenſion arranges all known relations, and inceſſantly operates in addition of new diſcoveries and arrangements: this tablet may be called the depa tment of perfectability, where human capacity is

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ſtruggling to extend itſelf into human energy.

The table of active judgement receives from the tablet of theory all its actually exiſting items, and bears the balance or cloſure of their pro and con accounts, which is called deciſion, and thus prepares the enjoyment of actual predicament.

The paſſions operate conſtantly to produce the miſtakes and confuſion of theſe tablets; on the one, vanity or prejudice arreſt the inceſſant labours of apprehenſion to augment the items, or, in other words, to diſcover the moſt juſt and moſt general relations of things; on the other, the ardour of deſire refuſes the transfer of account from one to the other, and prejudicates deciſion without any calculation: the firſt is exemplified in the conduct of the public orator, who ſearches after applauſe, not truth; and the

the latter, in the luſt of coition, where health, peace, and property, are all ſacrificed by the thoughtleſs voluptuary at the ſhrine of female beauty.

To conclude this head of judgement, I recommend apprehenſion to be kept conſtantly at work upon the tablet of theory, and no deciſion to be formed on the tablet of action, till the contents of both are conjoined, by which means the reaſon of man will be directed to the enjoyment of actual, and the improvement of future well-being; to which may be added the following aphoriſm, let doubt have a perpetual exiſtence and occaſional ſuſpenſion only conformable to the neceſſity of action.

## OF COGITATION.

THIS faculty of mind is formed of the aſſemblage or co-operation of all the other faculties, whoſe juſt equilibre is denominated reaſon, or rectitude of thought; ſenſation muſt be exquiſite, obſervation contemplative, reflection re-iterative, apprehenſion diſcriminative, memory tenacious of utility only, judgement doubtful, and cogitation invertive; and thus diſciplined, the mind revolving upon itſelf arrives at wiſdom, that delicate-leading point, on the line of progreſſion of moral truth.

The improvement of this collective operation of mind called thought depends upon the conſummation of the energies of the various faculties, and more eſpecially upon that of ſenſation, which may be regarded as the main-

ſpring

ſpring of intellect or ſource of the river of mind, whoſe ſtream increaſes in proportion as the different rivulets of the faculties pour in their currents.

The progreſs of ſenſation begins in muſcular irritability, cauſed by acute feeling of pain; this is increaſed into mental ſenſibility, or conſciouſneſs, by the fear of future evil or returning pain; when the faculties loſe their equilibre, and the mind is reduced thereby to a ſtate of inſanity, its diſcipline is ſeldom reſtored but by the infliction of bodily pain, which proves the vitality of mind originates in muſcular ſenſation.

In the different ſyſtems of the education of infants by puniſhment and fear, or by animated inſtruction; the former is to be uſed where the mind is hard, and muſcles torpid, but where it is tender with an aptitude to conſciouſneſs, the latter is to be preferred; this truth will

will be exemplified by taking a comparative view of nations.

The characteriſtic thoughtfulneſs of the Britiſh nation originates from the ſeverity of education, and the ſtrictneſs of moral diſcipline in the conduct of domeſtic life, through all the ſtages of which fear brandiſhes a coloſſal club in the irritability of the nurſe; the auſtere ſenſibility of parents, the anger of the tutor, the vindictive reſentment of aſſociates (by private combat, authorized by cuſtom) in ſocial exile, and laſtly, the avenging and inevitable ſeverity of the law by ſuch ſevere and penal diſcipline, animal ſenſation is improved into the higheſt degree of intellectual conſciouſneſs.

In all foreign nations, animal ſenſation being in a torpid ſtate, education is deprived of all ſeverity in every ſtage of life, and artful knowledge is its only medium

medium language: rules of art and curious ſcience are impreſſed in huge heaps upon the memory; the other faculties are externally and ſuperficially employed upon its acquired contents, and having nothing but animal energy, they operate to produce but a higher degree of human inſtinct where ſenſation is torpid; the other faculties can poſes no internal or conſcious energy, and cogitation can have no power of inverſion: thought cannot be turned inwards, nor the mind revolve upon itſelf, to produce the act called ratiocination, or the quality called reaſon, by which the knowledge of ſelf and its relation with nature, can alone be diſcovered.

Whoever has travelled with moral obſervation upon the Continent of Europe, cannot fail to have met among all its nations, a characteriſtic torpidity, which contraſts with Engliſh ſenſibility, without confounding it with that animal irritability.

*irritability, which, at the ſound of ſome unmeaning word, makes a Frenchman draw his ſword, the Turk his ſcymitar, the Indian his tomahawk, or the bloodleſs Engliſhman clench his fiſt.

I have no doubt, but when the progreſſive line of moral truth ſhall be diſcovered, its clear, effulgent rectitude, will ſo ſtrike upon animal or torpid minds, as to produce intellectual ſenſibility; but till that happens, fear muſt remain its neceſſary ſubſtitute and only agent, except in thoſe minds where animated inſtruction is beſt adapted to ſenſible and tender diſpoſitions.

There is a ſpecies of fear created by travelling, which ſeldom fails by its

* The diſcrimination between irritability and ſenſibility is marked as follows: the firſt, captious at trifles, is followed by reſentment; the latter, affected by important cauſes, only ſeeks to reſpect true, and pity falſe cenſure.

inceſſant

inceſſant operation, to increaſe the faculty of animal ſenſation into intellectual conſciouſneſs; new cuſtoms, new laws, new tempers, new circumſtances, impreſs the mind with perpetual apprehenſions; the want of language and diſſimilarity of ſentiment invites to frequent ſolitude, the true medium of juſt cogitation, which invrets the mind upon itſelf.

Though in travelling, the variety of objects may demand more ſenſual obſervation and external operation of the faculties, yet fear and ſolitude will force the mind to creations of its own, in order to diſcover the road of circumſtances leading to peace and ſafety.

If we examine the hardened mind, where fear is totally abſent, as in ſoldiers or ſailors, animal ſenſation ſtrikes with ſo feeble a force upon obſervation, that

it communicates to the various faculties, but inſtinctive energy producing external thought without power to invert the mind upon itſelf, and create intellectual conſciouſneſs, hence that foolhardineſs called courage, that uncalculated voluptuouſneſs, producing diſeaſe and miſery, marking (with but few exceptions) all military profeſſions.

To produce thought, we muſt firſt increaſe ſenſation into ſenſibility or intellectual conſciouſneſs; obſervation is then awakened with all its energy; this energy is communicated to the reſt of the faculties, by whoſe general momentum the mind is forced back upon itſelf, when, joining the whole contents of memory, with all the additions of internal obſervation or invention, the calculation of moral truth is progreſſively obtained.

The improvement of the faculty of cogitation, depends wholly upon the

inverted operations of the mind upon itſelf, by which the objects of lecture, converſation, and ſenſation, receive an augmentation of combination, and relation from inverted obſervation, contemplating the creations of mind, which diſcriminates words from things, ſound from ſenſe, and univerſal from partial truth.

I ſhall conclude this head of cogitation with the following axioms; "He "who would wiſh to think muſt firſt learn "to feel, and he who would think well, "muſt turn thought inwards."

OF

## OF IMAGINATION.

Before I diſmiſs the ſubject cogitation, I muſt not neglect to take notice of its operation, denominated fancy, or the configuration of phantaſm; this operation is produced by the ſubtilty of the mind, paſſing the boundaries of fair conjecture or comprehenſible analogy. *Ex. gratia*; the mind in contemplating univerſal cauſation, impelled by the impatience of incertitude, which conjecture or analogy produces, proceeds to ſubtlelize and produces the perſonification of energy, neceſſity, optimiſm, abſtract good, nihiliſm, and all the catalogue of configurated nihility.

Theſe nihilities, through the influence of fancy, have power to make martyrs of contrary opinions, burned at oppoſite ſtakes, rejoice in the evil of

 torture,

torture, and perpetuation of their own errors: to account for this phænomenon in the moral world, we need only analize the influence of prayer, or apoſtrophe of this perſonification. When the energy of man has apparently exhauſted its efforts on an enterprize, the bigot quitting the mean of reaſon, appeals to ſupernatural means, or in other words, the energy of man, the part, calls upon the integral, or perſonified energy, to to conjoin the two energies, to augment the power of reaſon; it is as evident as light itſelf, that the energy of reaſon can be augmented only by new efforts of reaſon, but as the bigot, or man of prayer, has, by the apoſtrophe of perſonification or deity, given a new habit to his mind, the energy of reaſon muſt be renewed in conſequence; and this effect, imagination attributes to ſupernatural interference, though it clearly ariſes moſt naturally from the repoſe, or new predicament of reaſon itſelf.

In

In infantine, or weak adult minds, cogitation (the faculties of mind operating in diſcipline) has ſo little power to reſtrain the irregularities of imagination, that reaſon is ſo completely vitiated, as not only to believe, but even to ſee with the mind's eye (in an imperceptible delirium) the exiſtence of gods, ghoſts, apparitions, and magicians; and all thepower of truth cannot cure this malady of cogitation, if the contagion has taken root in the infancy of mind.

This direful malady of the human mind muſt be guarded againſt by education; and by that rational and natural ſyſtem of logic, which diſcriminates between ſenſe and ſound, and word and thing; the only clue to guide man, upon the delicate line of analogy, in its illimited progreſſion from finity to infinity.

Among the various modes of increaſing the faculty of cogitation, I have before forgot the moſt powerful, which is luxury, or the augmentation of natural deſires and wiſhes, by artificial deſires and wiſhes. This accounts for the difference between the torpor of the ſavage, and the ardour of the civilized mind.

The firſt having ſoon ſatisfied nature, ſinks into repoſe, and paſſes the greateſt part of his life in ſleep; the latter muſt paſs the greateſt part of his life in thought, to ſatisfy his inſatiate and multiplied deſires; theſe, however, force thought to external operation or knowledge, rather than internal operation or wiſdom, but in this they reſemble the projectile bomb-ſhell, which in proportion to its removal from the object, penetrates the deeper into it, upon its decadent progreſs; and this work will, I hope, both elucidate and juſtify the ſimile.

## OF LANGUAGE,

*As the Medium in which Intellect operates.*

In the foregoing part of this treatiſe, having developed the organization of intellect, and the means of its improvement, in part and whole, I now proceed to examine, and to correct the inſtrumentality of its power.

I am overwhelmed with aſtoniſhment, when I reflect upon the recorded, and accumulated experience of revolving and revolved epochas, which has not yet diſcloſed the very inadequate relations of ſound and ſenſe, and falſe words and repreſentation of things. Mankind have been calculating for ages the ſum total of univerſal good, with figures bearing no ſpecific value, and wondering at the variety of balances, ſtruck in perpetual diſcord, by nations and individuals; reaſon in attempting to correct them, not

having discovered the common cause of error, laboured only with the aberrations of subtilty, to consummate the moral chaos.

What is the sense of the sound God? Is this word a representation of any thing in existence? As it is a sound of the highest apparent influence, I have chosen it as the first object of my examination. When the word God is pronounced, by the most intelligent deist, it imports the energy of nature, identified as a being, incomprehensible in mode, or attribute, the source or cause of all existence.

Let us now examine, whether this production of thought should be called an idea, or phantom, an existent thing, or a non-entity. The whole of existence must, no doubt, have causal energy; or in other words, every effect must have its cause; but should the subtility of aberrating reason identify cause,

it immediately becomes effect, and muſt have its cauſe; that is, if we could identify the cauſal energy under the word God, God would be immediately an effect, and we muſt ſtill wander after its cauſe; and ſo go on, diſcovering the God of Gods, ad infinitum.

The cauſal energy of exiſtence can no more be identified, than the end of time, or bounds of ſpace; and to increaſe the ſum of good, by the increaſe of our own energy, we muſt limit ourſelves to the boundaries of our own ſphere.

Here then we diſcover this potent word, God, ſuppoſed to be the hinges of all human action, and baſis of all good, to be a poſitive non-entity, and this mighty figure in calculation, to have no exiſting quantity. O poor deluded mortals, apply the ſponge to all the balances of your ſuperſtition, and begin

your calculation anew, with the comprehenſible figures of reaſon and manhood, till you aſcertain the ballance of univerſal good !

If this fundamental word has been proved a phantom, what becomes of the ſuperſtructive words, heaven, hell, angels, revelation ? the fabric muſt fall with its foundation, and their ſhadows will no longer cloud the reaſon. O what a load of rubbiſh is here ſwept from the underſtanding!

The word ſoul muſt follow the impulſe of the broom, and be ſwept away among the rubbiſh ; however, as it appears related to the inſeparable intereſt of the whole and its parts, or the unity of ſelf and nature, it demands ſome diſcrimination ; what intoxication of fancy it requires, to impreſs impoſſibilities upon the credulity of man ! The word ſoul implies the continuation of aſſociated

ated accidents, when the ſubſtance which creates them is diſſolved. What! when the violin is burned, does it's tune dance about in aerial exiſtence? When the ideot dies, does nature like a miſer, hoard up his precious mind? When the philoſopher dies, nature, it's true, ſuffers a great loſs, but ſome conſolation is felt in the records of his experience, which promiſes an increaſe of good to ſelf and nature in future ages. The non-entity of the thing ſoul, is proved by the following axiom, that accident cannot exiſt upon the diſſolution of its ſubſtance.

Among the former metaphyſical catalogue of inſignificant ſounds, let the words ghoſt, witch, devil, &c. &c. be inſerted and ſwept away upon the ſame dunghill of non-entity or nonſenſe.

I ſhall now take cognizance of words of great ſignificance, whoſe import having various quantities, create much con-

fuſion and diſagreement of balance in mental calculations; the firſt of which is moral truth. The import of the word truth, when applied to arithmetic, mathematics, or phyſics, is abſolute and fixed; as two and two are equal to four; that the two angles of the hypothenuſe are equal to a right angle; that two bodies cannot poſſeſs the ſame ſpace, but the word truth applied to morality (or means of procuring the greateſt poſſible good, to the whole of exiſtence) is not abſolute or fixed, but is ever progreſſive.

The word truth applied to morality, however progreſſive, poſſeſſes neverthelefs configuration or form, and may be denominated an idea or ſentiment, developed in the following definition; viz. "the moſt juſt and moſt general relations of things;" and here truth preſerves its real eſſence, progreſſion, and its form

or

or idea, by which the mind is enabled to take cognizance of it.

The word next in rank, on the ſcale of importance, is wiſdom; whoſe ſignification has no ſpecific quantity, quality, or ideal definition; to ſome minds, this ſound conveys the idea of ſcience, to others the idea of wit or talent, and generally the idea of acquired knowledge. If the word truth has been juſtly defined in the foregoing ſection, wiſdom muſt be the knowledge of that truth; here then we have a competent idea of wiſdom, although it muſt participate with truth in its quality of progreſſion.

Next in importance, follows the word virtue; which offers as many ſignifications, as their are ſyſtems of education in the world. Virtue in America is parricide; in China, infanticide; in Spain, and among all nations of mental or corporeal idolatry, rationicide. Virtue,

ttie, however, preſerves a ſimilarity of quality among all theſe diſſentients, being regarded as a diminution of evil. The father is killed by his ſon, to prevent his ſuffering torture, if captured by the enemy; the child is expoſed by the father, leſt famine ſhould deſtroy the whole family, in the participation of ſcanty food. Reaſon is deſtroyed by the idolator, leſt light ſhould introduce doubt, and doubt diſcord, and civil war; by this we diſcover, that virtue accommodates itſelf to the predicament, or exiſting circumſtances, and that it can have no general ſtandard but moral truth, and no other definition, but that it is the practice of wiſdom defined, as the knowledge of moral truth.

Were the different nations above mentioned in the poſſeſſion of moral truth, their various predicaments would be totally changed; the more general relations of nations being peace, parricide

would

would become criminal; the more general relations of individuals being ſocial power, cultivation and granaries would prevent famine, and infanticide would be criminal; the more general relations of mind, with mind facilitated by a temperate liberty of the preſs, would remove all danger from doubt; the life of intellect and rationicide would be criminal. Theſe reflections will, I hope, ſuffice to evince that as wiſdom is the knowledge of moral truth, virtue is the practice thereof; and though it participates its quality of progreſſion, the energy of thought is by no means perplexed there by, in operating to produce progreſſive good.

Next follows the word happineſs, which though firſt in importance, I here placed the laſt in order, becauſe it will appear even to ſucceed in the conſequence of cauſe and effect. This word like its precedent, truth, &c. has its import determined by education and

cuſtom. The Laplander ſays it means the multiplication of his flock of rein deer; the African, the thickneſs of ſhade, and melody of his ruſtic pipe; the Aſiatic places it in the confines of a Seraglio; the European in the ſplendour of domeſtic equigage.

The word happineſs to be generally underſtood, and to become the univerſal ſtandard of well-being to all the inhabitants of the globe, muſt be the union of wiſdom and virtue, defined as the knowledge and practice of moral truth, or in other words, the higheſt degree of intellect to form a good will, and the greateſt phyſical powers to execute that will; this definition muſt ſuit all beings poſſeſſing the nature of humanity under every predicament.

As the four preceding words ſeem to give form to the higheſt energy of the ſphere of exiſtence, human intellect, I ſhall

ſhall give them a recapitulated and more impreſſive arrangement;

Moral truth, the moſt juſt and moſt general relations of things.

Wiſdom, the knowledge of moral truth.

Virtue, the practice of moral truth.

Happineſs, the union of wiſdom and virtue.

From the above definitions it is evident, that ſounds or words bear no ſpecific ſignification, or adequate repreſentation of their archetypes or things; this truth however, does not render language an inefficient medium or uſeleſs inſtrument of intellect, but evinces only its improper uſe.

Where language is copious, and has a capacity to mark all the operations of thought, it muſt be ever efficient to the adequate

adequate repreſentation of things. Words to preſerve their quality of true repreſentation of things, muſt ever be attended with definitions, preſerving a parallel progreſs with the developement of progreſſive truth in the nature of things. *ex. gratia*, the word virtue in progreſſive or theoretic definition, repreſents the thing, moral truth; in its practical or predicamental definition, it repreſents the thing, diminution of evil; thus it is evident that words having their qualities increaſed by explication, are conſummately efficient to operations or inſtrumentality of intellect.

The logic of the ſchools by ſuppoſing ſounds and words complete repreſentatives of things, has univerſalized and perpetuated the chaos of error. This logic, though ſomewhat purified by modern authors, preſerves ſtill ſo much of falſe ſpecific repreſentation, that they are totally unintelligible to a realiſt, who

who demands ſound to agree with ſenſe, and words with things, by the conſtant uſe of definition and explication.

'Tis the vanity of man that prepares the vantage ground of logic; this quality of fools makes the mind impatient of doubt and incertitude, and beholding truth as ſtationary, not progreſſive, calculating the mutability of practice and the progreſſion of theory with the analogy of fixed arithmetical items, whoſe falſe concluſions or balances flatter the paſſion of vanity, or lull the apathy of thoughtleſneſs with aparent certitude and facility of intellect, whereas doubt produces humility and toilſome progreſſive reflection.

The intercourſe of minds in the examination and communication of the knowledge of things, can be maintained only by things themſelves, and no ſounds or ſymbols ſhould be eſtabliſh-

ed

ed without the moſt careful and profound inquiry into their ſignification; this is at all times very eaſy in colloquial diſcourſe, and might be rendered ſo in ſcriptural, if authors would ſubjoin to their works a definition of all important repreſentative words:

It has been attempted by ſome men of more learning than genius, to improve and fix the definition of various words in language; this would effect a conſolidation of error; for ſo long as the nature of things exiſts in progreſſion, words can be only conſtituent parts of a definition and explanation poſſeſſing unitedly and individually that flexibility which produces progreſſion, parallel to that quality in its archetype.

To give that quality of flexibility to words by which they may be made juſt repreſentatives of their archetypes or things,

things, they must be constantly attended by definition, and definition must be again attended by explanation, *ex. gratia*, the word virtue used by an American savage, implies the murder of a parent; this act repugnant to sympathy, excites inquiry into the thing virtue, this brings definion of the word, viz. the diminution of evil, or the parent receiving less pain by sudden death than by the torture of the enemy if taken prisoner. Inquiry still impelled by sympathy, protracting the verbal definition in pursuit of the real nature of the thing, discovers and opens by explanation, the progressive scale of virtue or diminution of evil, denominated moral truth, which directs the removal of this parricidical evil by promoting peace with the tribes, peace with the whole species of man, peace with all sensitive nature, which at last arrives at the thing virtue, called peace with self, the center and fractional part of the integer nature.

Language

Language requires no other power than copiouſneſs, which may give form to all the moſt ſubtle operations of intellect in its purſuit of the nature of things; intellect, by making words accommodate themſelves to things, and ſound accommodate itſelf to ſenſe, can never be perplexed by the ambiguity, or arreſted by the ſtubborn inflexibility which cuſtom and prejudice give to words and ſounds.

'Tis congenial to the repoſe of timid and torpid minds, to cheriſh the certitude of repreſentation between word and thing, fearing the conſequence of a ſudden revolution in the moral world, ſhould the preſent order of ſcholaſtic logic be inverted by ſubſtituting ſenſe to ſound, and thing to word. Theſe fears cannot affect men of wiſdom, they foreſee only the rapid progreſs of good carried on to a ſublime theory, and the practice of good modified in progreſſion

greſſion by predicament, or exiſting circumſtances; they follow the laws and cuſtoms of every country in a temporizing manner, while they attempt by theory to introduce ſuch ſentiments as may diſpoſe to action or change of predicament, progreſſive on the line of human perfectability.

This new order of natural logic, would, no doubt, increaſe the reflection of man in the ſame proportion, it would diminiſh his activity, and conſequently become an increaſe of good in the moral world, it being more beneficial to man that the diſpoſition to thought ſhould predominate over the diſpoſition to action.

It may be apprehended by ſome, that by the ſubſtitution of real to verbal logic, the intellect would be incapacitated to identify its ideas; this objection will be removed by reflecting, that the

the preſent identifications being formed in a falſe medium, they are like the reflections in water only, the diſcriminations of ſhadow from ſhadow. The identifications formed by real logic, or the conſideration of things proceeding their ſigns or words, would, no doubt, be deprived of cloſure by their quality of progreſſion; but this progreſſion would have predicamental quantity, and would thereby, be able to identify the operations of intellect in ſuch a manner, as would be ſufficient to the tranſpoſition of ideas or the intercourſe of mind with mind, the end and purport of all language.

Were the conſideration of things and their relation to take place, independent of ſound, and language regarded only as the inſtrumentality of explication, the whole cobweb-work of ſophiſtry would be all bruſhed away from the mind, *ex. g.* were the thing, neceſſity, inveſtigated independent

dependent of the word neceſſity, we ſhould diſcover it to be a real archetype, or effect conſequent upon cauſe; as if the combination of cauſes which make the ſun riſe to day, ſhould continue to exiſt to-morrow; the effect or riſing of the ſun will happen again to-morrow: but this doubt of the exiſtence of the ſameneſs of cauſation, proves, that the thing repreſented by the word neceſſity is applicable only to effect, and not to cauſation; and that the ſophiſticated doctrine of neceſſitareaniſm has been built on the miſapprehenſion of ſound for ſenſe, and word for thing.

The word optimiſm will be found alſo a mere cobweb of ſophiſtry when analyzed by definition and explication, to diſcover its archetype. Whatever is, is right, ſays a great poet, who wiſhed to be thought a great philoſopher in the conſideration of things; independent of their repreſentative ſounds, they

muſt be viewed in three predicaments of individual ſpecies, and whole or nature; what is good for the one muſt be ſo to all, as they are all related, or fractional parts of one common integer; there will, however, be an apparent (miſtaken for a real) competition of good, as when the individual dies to ſave the ſpecies, or this to ſave all nature: in this caſe, partial ſeeming evil is general good, and muſt be alſo partial good, if the individual is a fraction of the whole of exiſtence. It may be a general and partial good that I may die to ſave a wiſe man or a wiſe nation; but it would be both a partial and general ill, for an individual to agonize through a long life of diſeaſe and torment, from which no good can ariſe to the whole, the ſpecies, or the part.

Phyſical evils, lightning, earthquakes, peſtilence, though producing ſome partial good,

good, cannot be called right; for the art of man will labour to diminiſh this effect, and prevent the ſufferance of the part in all caſes where the whole acquires no benefit; if the common reply of ſophiſts ſhould be here made, viz. "We do not know but that which is an evil to us, may be a good to ſome other part of nature." The knowledge of moral truth is the only anſwer to this obſervation, which teaches that every individual modification of being is to itſelf the center of all exiſtence, and muſt be directed by its own independent energy, to procure the univerſal good of ſelf and nature by the meaſure of fair conjecture and comprehenſible analogy; whatever ſurpaſſes theſe, can be no criterion of human action.

Abſtract good, defined by another inſignificant word, diſintereſtedneſs, is another ſophiſm of ſound, which muſt diſappear upon the attempt to reſolve

it into thing or archetype. If there was any ſuch thing as abſtract ſelf, abſtract good might alſo have an exiſtence; but as ſelf the part can never be ſeparated from nature its integer, ſo the thing good muſt ever impart the thing common intereſt; and when I ſacrifice my life to promote the cauſe of truth, it is only preferring the good of eternal ſelf, to the good of temporal ſelf, or the good of ſelf, the circumference or integer nature, to the point or center ſelf, its fractional part.

Nihiliſm, or the annihilation of the intereſt of nature and its conſtituent parts upon the diſſolution of mode or body, is another ſophiſm which the analyſis of things muſt alſo deſtroy. All parts of nature have a poſitive exiſtence independent of accidental combination, the diſſolution of which reſembles the ſeparation of figures in arithmetical ſums, the various units however

combined

combined or ſeparated, are affected only in their energies, but not in their exiſtence or eſſential power of enumeration; ſo of atoms, however their energies may be altered by their tranſmutations, from vegetable to animal modes, yet their capacity of exiſtence is indeſtructable, and conſequently their intereſt with nature muſt be eternal and independent of all identification or combination.

The words which denominate ſimple modes of being, as gold, man, fire, &c. are not fully deſcriptive of the thing, they are only diſcriminative, and prevent the one being taken for the other: the word gold unites metal yellow, fixed, malleable, fuſible, ſoluble, ponderous: the thing gold, has many unknown qualities which the word does not denote, ſo of the other words. By this we ſee the neceſſity of the conſideration of things ſuperſeding that of words, to eſtabliſh the

true medium of perfectability, physical and moral knowledge of progressive truth.

Nothing is fixed or positive in language but its construction or organization of grammar to give method to discourse; all abstract or concrete words are fixed or positive in their discrimination only, as when gold is spoken of, man is not meant; but when essence or thing is spoken of, as humanity or auriety, the use of the word must be flexible, while speculation protracting its essence in the progressive medium of moral and physical truth, or the most just and most general relations of things.

Among the various and monstrous creations of fancy in sound, the following are the most familiar, viz. honour, gratitude, modesty, glory: when reason attempts the discovery of their archetypes by the study of thing or reality, nothing

is met with but direful error. 'Tis honour to cut the throat of a friend if he offends you: 'tis gratitude to ſerve a ſcoundrel in preference to an honeſt man if you are under obligations: 'tis modeſty to lie habitually and to uſe a negative with your mouth while your heart pants with the affirmative: 'tis glory to put to death the inhabitants of foreign countries, and by victory convert their induſtry to ſelf-profit.

The above words, realized by analyſis into their moſt favourable imports of honeſty, benevolence, meekneſs, eſteem, procure but a contracted predicamental good, which ſerves as an index to point out the neceſſity of progreſs towards human perfectability, whoſe climax is marked by the following qualities: thought, probity, ſympathy, (or benevolence) and fortitude; and whoſe practice is determined by nature's code;

*think, ſpeak all you think, violate not, but aid the inoffenſive will.*

I muſt again caution my readers againſt the ſuſpicion of dubioſity in words, producing incapacity of intelligence; it will no doubt expoſe language to the inſidious perplexity of ſophiſts, but men of candour will always find in the diſcriminative quality of ſounds and method of grammar, a clear and facile medium to determine of things in their theory and practice by the intercourſe of thought ſeparating ſenſe from ſound, and word from thing; it will moſt aſſuredly increaſe the propenſities of doubt and reflection, but predicament or exiſting circumſtances will oppoſe a temperate barrier to their exceſs, and preſent that clue which leads practice on the line of progreſſive theoretic truth.

I ſhall

I ſhall conclude this head of language with the following important truth, that the word abſtraction when analized into its thing or archetype, will be found to be nothing but materialiſm or thing itſelf; it is a word or ſound uſed only to diſcipline the operations of thought. The word mind, the abſtract quality of intellectually organized matter, repreſents the thing ſubtle matter operating upon groſſer matter, which operation, we call thought or mind, which quality can have no abſtract exiſtence from ſubſtance; ſo of colour, generoſity, triangle, &c. &c. there is nothing in nature but matter, and language ſerves only to deſcribe its motion; and all ſound or words are nothing but the diſcipline of intelligence to attain at the progreſſive knowledge of things in their eſſence, and in their moſt juſt and moſt general relations.

## RATIONAL OR NATURAL DIALECTIC.

THIS diſcipline of intelligence to attain the progreſſive knowledge of things in their eſſence and relation, is formed by the conſtruction and repreſentation of ſounds and words in language. The art of diſcipline hitherto purſued, has been the arrangement of language by verbal logic, where ſound has been ſubſtituted to ſenſe, and word to thing, which accounts for the preſent imbecillity of human intellect, and the miſery of exiſtence in all its modes.

Verbal or ſcholaſtic logic, preſuming words to be complete repreſentatives of things, has been ſupported by that accuracy and preciſion which argues certitude; this brings an inſidious ſatisfaction to the mind, and by excluding doubt

doubt and reflection, conceals the perfectability of human and all co-exiſtent modes of nature.

The quality of ſpecific repreſentation of word and thing, ſuppoſed by the accuracy and preciſion of verbal logic excluding doubt, continues to perpetuate all the errors of cuſtom, education, and inſtitution: phantoms or words that poſſeſs no archetypes, muſt long ago have been ſwept as rubbiſh from the mind, if logical ſyllogiſm had not given them tenacity. Words alſo importing extravagant or ambiguous relations, muſt have been corrected if the cloſe conſtruction of a logical propoſition did not determine the infallibility of its predications; *ex. gratia*, the American Indian, in converſe with a fellow Indian, when diſcourſing of virtue, as the predicate of a logical propoſition, he underſtands no doubt, paricide, and perpetuates that evil; the ſame effect muſt be produced in the

converſe of all fellow-countrymen when diſcourſe is maintained by logical conſtruction of their cuſtoms and conceptions, however erroneous and atrocious.

Travelling is the only means by which the ſpell of verbal logic can be broken, and that of rational dialectic obtained; when the European meets the Indian and enters upon converſation, logic loſes all its accuracy, for every word muſt have a definition, and every definition an explanation: the cloſe conſtruction of propoſition muſt be broken down, and the wide range of things in their nature muſt be opened to inquiry, which I think may juſtly be denominated rational dialectic.

The diſtinction between rational and artificial logic is, that the former is open; that purſuing thing, this purſuing ſound; one progreſſive reaſon, the other ſtationary reaſon. Artificial logic, in all its proceſs

proceſs leaving out conſtantly ſome of the moſt general relations of things, muſt ever be imperfect in its operations, like merchants who never can ſtrike a balance if they do not take in all the items of their reciprocal accounts current.

It is the province of rational and natural dialectic, to take a general view of all poſſible relations of things, to leave out no item, and keep its balance unſtruck (or open to receive other items) till the neceſſity of action demands its cloſure.

I ſhall endeavour to place their diſtinctions in a clearer point of view, by ſuppoſing the thing virtue to be treated of logically and dialectically, as in the following propoſition ; " virtue is true ſelf-love." Verbal logic commences its proceſs on this ſentence, and with its treacherous quality of preciſion, it extends the

the different words into their definitions, limited by opinion and cuſtom, and then cloſed by the diſcipline of ſyllogiſm, forming ſuch concluſions as tend only to diſcover the relation of ſound and not of ſenſe, of word and not of thing, as follows;

The logical definition of the word virtue is differently formed by the fancy of different minds; by the idolater it is defined obedience to the will of God; by the patriot, that action which tends to the good of ſociety; by the citizen of the world, that which tends to the good of all mankind. Self is again defined by the firſt, as an integral inſulated mode of being, ſubject to a perſonified energy, called God; by the ſecond, as the member of a particular ſociety; and by the third, as a ſpecies of the univerſal genus, man. The word love is underſtood and defined by all thoſe logicians, to be the de-

ſire of receiving good from the object we affect.

The propoſition virtue is true ſelf-love, having all its ſounds or parts limited by preciſe definition; the proceſs of verbal logic forms its preciſe concluſion upon the relation of ſound alone, and falls very ſhort of the thing, as will be proved by the contraſted proceſs of rational and natural dialectic.

Dialectic taking cognizance of the above propoſition, operates entirely by explication, and uſes definition and words as diſcriminative ſigns; virtue is purſued to its laſt relation or eſſence, by the analyſis of its open or progreſſive definition, the practice of moral truth.* Self, by the ſame analyſis, is diſcovered to be an inſeparable fractional part of the

* Vide Moral Truth.

great

great whole of exiſtence, and love is found to be that quality of ſympathy, which involves the deſire of good of the part and its whole.

Dialectic paſſes beyond the boundaries of logical definition, and through explication reaches the theory, and finds virtue to be the actions of intellectualized mode of beings, which tend to communicate moſt good to their integer or nature. The word ſelf, by the ſame proceſs of explanation, paſſes beyond the boundaries of human ſpecies, through all ſenſitive and inanimate exiſtence on to nature; and the word love is found to be the ſympathetic identical deſire of the common intereſt of the part and whole.

In verbal logic, every thing is preciſe and cloſed; in dialectic, every thing is open and progreſſive; in the former, the proceſs is conducted by ſyllogiſtical conſtruction,

ſtruction; in the latter, by explication, unſhackled by method or preciſion.

Dialectic, like the crucible of the alchymiſt, contains all the ingredients productive of the required reſult, whereas verbal logic is the alembic of a tyro chemiſt, whoſe proceſs from the deficiency of ingredients falls ſhort of the reſult. Human intellect, in its attempt to approximate progreſſive truth, muſt take in ſimultaneouſly all poſſible relations of an idea, which forms the true character of dialectic, as verbal logic is denoted by its quality of ſucceſſion, or gradation of different proceſs, by the excluſion of the totality of relation, which can never arrive at the ſought for reſult.

I ſhall produce one more example of the contraſted operations of logic and dialectic, upon the following propoſition: "The virtuous man fears God;" logic commences with that definition of the word

word virtuous, which ſhuts out the moſt important of its relations, viz. the man loving all mankind. The word fear, like all ſimple words of action, is poſitive in its definition, and denotes apprehenſion of evil. God is a word introduced by the error of cuſtom and education, to denote the perſonification of the aggregate maſs of all the partial energies of exiſtence.

Logic, aſſuming the above definitions for a complete explication of the things affirmed in the propoſition, produces that concluſion which arreſts the progreſs, or contracts the ſphere of virtue; and by inculcating fear for falſe objects, removes the fear of real evil, and diſpoſes man to a noxious reſignation.

Let us now ſee how dialectic would treat this propoſition, "The virtuous man fears God;" it firſt forms the definition

nition of virtuous, which can moſt approximate the thing; viz. That mode of being which procures moſt good to its integer, or the union of ſelf and nature. Explication then follows to analize the definition, and carry on its approximation ſtill farther towards its thing, as thus; every part of being muſt participate in the qualities, powers, and intereſts of the whole of being, as the whole is admitted to be indeſtructible and eternal in its eſſence, though mutual in its form; ſo muſt be alſo its parts: that part, therefore, which communicates moſt good to its whole, muſt be the moſt virtuous, as that which communicates moſt pain is the moſt vicious. The word fear being next defined as the ſimple apprehenſion of evil, and the word God bearing no definition, being a chimera, and having no repreſentative in exiſtence, dialectic makes the following concluſion, agreeable to the conſtitution of things in

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exiſtence, that the moſt virtuous man is he who fears moſt evil.*

The diſcrimination between logic and dialectic may be happily illuſtrated by a compariſon with military tactics; the former reſembles the poſition of men in rank and file, and dialectic reſembles regimental evolution, the one is the conſtruction of verbal diſcipline, the other

* According to the above concluſion, the ſick or ignorant man is a vicious man, however involuntarily, ſo far his agonies muſt convey much pain to the matter flowing through his combination or body; yet ſhould his mind be wiſe or in health, he may amply compenſate the pain he gives to prevent exiſtence by moral inſtruction, which may prevent or cure the ſickneſs of future ages, and by this means may become the poſſeſſing ſome degree of vice, the moſt virtuous man in exiſtence, as the powers of the mind are of more conſideration than the defects of body, and the good or evil produced thereby muſt be meaſured by extenſion from part to whole, and by duration from time to eternity.

its efficacy or end to be obtained, the victory of truth and defect of error.

It was Mr. Locke's opinion, that if men could detach their minds from the import of terms, and contemplate things on their real conſtitution, and ſuch contemplation be perfectly tranſpoſed into other minds, mankind would ſoon be brought to think the ſame, though they might wiſh differently; and ſuch is the province of real dialectics.

I ſhall attempt one more contraſted operation of logic and dialectic, upon the various words of the ſophiſts, ſcholiaſts, and man of letters. The ſubtleties produced by theſe parrots, have been owing to the quality of fixedneſs in logic, which fetters the invention, and prevents judgement * turning the imagination,

* Turning is a term in hunting, when the dog makes the hare decline from her intended courſe.

while

while the mind is occupied with cogitation, and it is the province of logic to attach itſelf to ſound; of dialectic, to attach itſelf to ſenſe or thing.

The great paragon of all paradoxes, is to be found in the theorem of the aſymptotes in mathematics; theſe teach apparent truth with a poſitive contradiction, that two points in motion may approximate each other perpetually, and though their movement be continued to all eternity, they could never meet. The apparent truth is the jargon of ſound, ſupported by logic; the contradiction is the real conſtitution of the thing ſupported by dialectic.

Logic, by fixing the ſound infinity, and abſtracting it from ſenſe, or materiality, confounds all meaſurement, criterion, or comprehenſibility, and calls this operation incomprehenſible truth.

Dialectic

Dialectic, on the contrary, brings all its objects home to materiality, or thing in incomprehenſible exiſtence, and diſcovers the ſophiſtry of the aſymptotes, by proving, that approximating finite matter muſt meet before unapproximating infinite duration.

Logic treating the doctrine of neceſſity, fixes by definition the ſophiſtry of ſound, and demonſtrates neceſſity, infinite, or immutable law, the cauſe of cauſe, and the inevitability of all effect, under the ſcholaſtic propoſition, every effect muſt have a cauſe.

Dialectic, breaking the above doctrine by the explication of definition, and tracing every relation to its ſource, materially diſcovers the word neceſſity, to apply only to conſequence, proceeding from co-exiſtent cauſe or cauſes; and that the thing cauſation muſt, like every other thing, poſſeſs within itſelf its own independent energy, and that the variety

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of independent individual energies produces that univerſal mutability in all exiſtence, which gives a full contradiction to infinite law, or logical neceſſity.

The word optimiſm, when treated of by logic, is defined thus, "every ill is good, relative to the whole;" what impertinence of ſound is here ſubſtituted to ſenſe! irrecognizable infinity being made the ſtandard of finite and cognizable good, a concluſion is formed, which has created the moſt dangerous paralogiſm, "Whatever is, is right," which inverts the order of things, and annihilates the perfectability of nature.

Dialectic operating upon this paralogiſm with the touchſtone of explication, and evolving thing or matter from the web of logical ſubtilty or ſound, diſcovers that it is wrong to eat poiſon, and right to eat wholeſome aliment; that the one conveys joyous ſenſations to matter, the other

other painful and letiferous; and this is related or reaſoned upon from the knowledge of the intervolution of matter into matter, and its intimate connection or union in all modes of being; ſo that any ill may be tolerated if productive of good to the cognizable part of exiſtence, but no ill ſhould be tolerated upon the ſuppoſition that it may be a good to irrecogniziable infinity. It may be a good; that a fool ſhould die to ſave a wiſe man, but it cannot be a good that a fool ſhould break his leg unconnected with all cognizable conſequences, and abſurdly related to infinite good, and thus by the latitude of explication, dialectic diſpels the miſt of ſubtlety, and protects intellect from its pigmy enemy ignorance, and its gigantic enemy ſophiſtry.

The mind in a ſtate of ignorance, is in a ſtate of vacuity, and inſtruction finds room for entrance, but ſophiſtry or ſubtlety inflates it like a bladder, which

inſtruction muſt break to have entrance, for in all ſuperficial impreſſions, when the preſſure is removed, the plenitude is reſumed, and I ſhould have more ſanguine hopes to convince the mind of the moſt ignorant clown, of the moſt juſt and general relations of moral truth, than to convince the inflated underſtanding of a lettered ſophiſt, or ſubtle logician.

The true characteriſtic difference between logic and dialectic is, that the former takes its criterion from the contracted relations of cuſtom or the ſophiſticated relations of incomprehenſibility; the latter from the perfectability of cuſtom and the comprehenſible conſtitution of things: logic operates by ſyllogiſm upon the factitious and partial relations of things: dialectic by explication upon the moſt juſt and moſt general relations of things: logic has alſo a middle term by which the parts of its propoſition is meaſured: dialectic uſes no middle terms,

terms, but affirms or denies of things predicamentally and abſolutely conſidered; *ex. gratia*, logic reaſons thus; our Creator muſt be worſhipped, God is our Creator, therefore God muſt be worſhipped. Dialectic thus, What is Creator compared with moral truth? The incomprehenſible energy of cauſation of which no idea or archetype can be found. What is God? A word without a thing. What is worſhip? A ſound without ſenſe. Again logic reaſons; wiſdom is happineſs, John is wiſe, therefore John is happy; dialectic thus, What is wiſdom? What is happineſs conſidered in its moſt juſt and moſt general nature, which is called theoretic truth? Then what is happineſs conſidered predicamentally or co-ordinate with exiſting circumſtances, which laſt is denominated practical truth? This mode of reaſoning admits of no middle term or nominal meaſure, for the meaſure being nature, or the conſtitution of things themſelves, dialectic repugns all nominal

criterion, and recognizes all ideas by immediate compariſon with things themſelves.

I ſhall conclude this comparative view of logic and dialectic, with the following obſervation: that logic uſes language with a rigid inflexibility in order to fix opinion, dialectic uſes language with flexability of diſcipline to improve and regulate opinion; logic keeps man ſtationary in exiſtence, dialectic leads him on to the perfectability of his nature.

Men of letters will, no doubt, cavil much at the diſcrimination between nominal logic and real dialectic; but I hope I have ſhewn its juſtice and utility, which will familiarize and perpetuate it with men of wiſdom, who will readily diſtinguiſh between the fixed and ſtationary

ary power of words or logic* to obtain falſe preciſion, and the progreſſive or flexible energy of language or dialectic, to move on the parallel of progreſſive truth.

Nominal logic by its preciſion is competent to all the common purpoſes of life, but real dialectic by its flexibility muſt be employed in all its moſt important and moſt perfectable circumſtances or principles of moral truth, whoſe terms being all progreſſive, render all middle terms of logic and the order of ſyllogiſm totally uſeleſs; thus the idea good muſt be meaſured immediately by moral truth in progreſſion or perfectability, and again by predicamental truth called practicability.

* Logic is the energy of ſpeech in the poſitive combination of ſpecific words, partially repreſenting things relative to predicament. Dialectic is the energy of ſpeech, in the flexibility of all poſſible combination of words repreſenting things in their progreſſive relation to perfectability.

The great error in the diſcipline of cogitation, or t'e claſſification of ideas, has been owing to the falſe analogy ſuppoſed to exiſt between ſcientific and moral truth, or the cognizance of matter and of mind. Material or ſcientific propoſitions require ſome middle term or criterion of meaſurement, as they will not admit of juxtapoſition; *ex. gr.* the height of a tower, and the height of a walking-ſtick, can be meaſured only by the medium of mathematical calculus; ſo of two triangles, their difference cannot be aſcertained by juxtapoſition, but muſt be ſought through a neutral medium or quantity of criterion; but moral ideas originating from the ſame mind, are ever in juxtapoſition, and therefore need no third idea or neutral medium to form their deciſion or admeaſurement. When I conceive the thing repreſented by the word virtue, I find it relative to an infinite mutability of circumſtances, and the will which it is

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to form muſt be meaſured by collating it with the progreſſive thing virtue, no progreſſive medium or middle term can be a meaſure for progreſſive extremes.

Learned men, imitators of antiquated opinion, will here exclaim, "the will can then never be determined:" yes, the will may be formed and action follow, guided only by probability ariſing out of predicament, which ſhews good relative to exiſting circumſtances, and improveable in their future mutability.

This new ſyſtem of rational or real dialectics, in oppoſition to nominal or verbal logic, demands a thoughtful and reflective habit of mind to make uſe of it; thoughtleſs minds will find the latter ſyſtem moſt agreeable to an indolent habit of light cogitation, and will cheriſh that falſe preciſion which has ſo long kept the moral world in its contracted orbit; but real dialectics, by

diminiſhing the momentum of action, and increaſing the momentum of reflection muſt expand its orbit on the center of incalculable perfectability.

The dialectician uſes language as the diſcipline of thought, and words, or terms, as flexible and accommodative ſigns to move on the advancing parallel of progreſſive truth: when he cogitates, his ideas paſs beyond the narrow boundaries of ſound, and he purſues the thing as the center of all its relations, or the meaſure of itſelf, and language ſerves only as an aid but not a boundary to his thoughts.

Before I take leave of this ſubject of verbal logic and real dialectics, I muſt endeavour to refute the opinion of Mr. Locke; that moral truths are capable of the ſame demonſtration as mathematical truths. The diurnal experience of every ambulator of this capital will

will prove the fallacy of that opinion. When he enters a ſhop to purchaſe a commodity, and the bill is drawn out according to arithmetical calculation, the amount is poſitive as two and two makes four, which admits of no difficulty of relations or profound contemplation to determine the rectitude of its payment. When the ſame perſon is ſupplicated by a beggar to perform an act of benevolence, how profoundly contemplation begins to operate, what doubts ariſe reſpecting the rectitude of compliance! What a train of reaſoning ſucceeds, viz. If I give to this beggar, I ſhall encourage idleneſs; I pay poor-rates, let him go to the work houſe; I have a large family to provide for, let others aſſiſt him. The philoſopher eſcapes not the dilemma with a higher ſtyle of reaſoning; he is willing to ſhare his cruſt with the dying beggar, but reaſon ſtops his benignant hand with the reflection, if I participate my ſcanty

pittance, the pain of hunger will debilitate my mind, which by its labour is preparing by the diſcovery of truth, univerſal and eternal good; and ſhall the exiſtence of the ignorant beggar, whoſe diſſolution is of no concern to nature, be put in competition with the ineſtimable energy of a philoſophic mind?

There is, however, in all moral truths a ſufficiency of probability to determine the conduct of men, which can be judged of only by the energy of thought and reflection, familiarizing the mind to the painful habit of doubt and incertitude inſeparable from moral truth. The diſcovery of this point of probability is the peculiar province of invention and imagination, which, like the vigorous hunter, flies over all boundaries to purſue the object of the chaſe, while the imitative and learned mind, like the pack-horſe, ambles on the road of method

method and cuſtom, and ſinks into the deep-worn ruts of * preciſion, and neither ſees nor hears any thing of the objects of the chace.

Locke was lead into this error of co-equal preciſion in mathematical and moral truths, by confounding ideas with things, and probability with certainty. I can preciſely tranſpoſe the operations of my mind into another mind, and attach to the word virtue, a ſpecific quantity of relations; this produces, however, nothing but the preciſion of ſound or word; for the thing virtue, has its point or eſſence involved in an infinite mutability of place, time, and circumſtances, whereas mathematical propoſitions are independent of all mutability of predicament.

* It was this rut of preciſion, that checked the rapid wheel of Locke's imagination, and ſtoped him ſo ſhort on the road of progreſſive truth.

This incertitude of moral truth is, however, not at all diſcouraging to human energy or hope, in its progreſs to perfectability. The mariner is not at all diſcouraged by the unfixedneſs of the magnetic north, he follows its propinquity and fails not to reach his port; ſo may the moraliſts by following probability, reach the haven of improving happineſs or progreſſive perfectability without determining the poſitive point of wiſdom or virtue.

## IDEAS.

ON this ſubject, Mr. Locke has written ſo erroneouſly, that to his pen I attribute the preſent ſtationary and unprogreſſive condition of human intellect. He taught that moral ideas were complete eſſences or archetypes of themſelves, and that words, by ſtrictly repreſenting them, were capable of producing moral truth with the ſame accuracy as mathematical propoſitions.

Moral

Moral eſſences are infinitely leſs fixed and more recondite than thoſe of ſubſtances, *ex. gratia*, the eſſence of gold is no doubt, equally recondite or incognizable as that of virtue, but the known qualites of the former, are fixed and cannot be confounded with each other, as thoſe of virtue may. Malleability in gold, can never be confounded with friability; but clemency and cruelty, generoſity and prodigality, nay, even the contraſt, vice, may be ſo confounded with virtue itſelf in the mutability of moral predicament, that the moſt progreſſive contemplation cannot ſeparate them.

Mr. Locke did not conſider the infinite mutability of human predicament, which muſt guide the will in practice, and the underſtanding in the ſtudy of theoretic good, which has no ultimate or terminating point, but as progreſſive ad infinitum participating in the great

principle

principle of eternal motion or vitality of nature, *mutability*.

On Mr. Locke's doctrine of moral preciſion moved the creative power of the world of phantaſms, God, Ghoſt, Angel, Devil, Soul, Harpy, Centaur, &c. &c. American parricide, Chineſe infanticide, and Spaniſh rationicide; theſe were all ideas becoming their own archetypes, and capable, according to Mr. Locke, of mathematical preciſion.

To the preſent reflecting age, enlightened by the apocalypſe of nature, moral world, Book, revolution of reaſon, works of progreſſive intellect, I need not dwell long on the ſubject of ideas, to prove that if they have not things in exiſtence for their archetypes, they muſt be contemptible phantaſms, whoſe abſtraction, incapable of being reduced to relation, proves non-entity.

Real

Real or rational dialectics, as taught by this book, mark the true operation of mind in contemplation of real exiſtences, regarding words and ideas as nothing but diſcipline, which ſerves only to arrange, diſcriminate, and methodize; but what is called deciſion of things muſt ever remain progreſſive with the powers of intellect, accommodating itſelf to predicament, and approximating theory to perfectability; by ſuch a proceſs, univerſal and individual good will be increaſed; and this is a ſufficient conſolation for moral incertitude, the very life of intellect, whoſe vacillatory operations will be as eaſy as reſpiration in the human body, when the increaſe of thought and reflection ſhall have invigorated the mind, and produced manhood.

If, according to Mr. Locke, ideas were their own archetypes, there could be no criterion of the truth or falſehood of ideas, and a ghoſt would be as juſt an idea

idea as a man. Mr. Locke, with all his pre-eminent mental powers, had his mind too much ſhackled by the imitative biaſs, cauſed by ſtudying the ideas of others, and not inventing for himſelf. He had not diſcovered the progreſſive nature of moral truth, and his reflection was not expanſive enough to ſupport a general incertitude, his mind was ſo accuſtomed to the accuracy and method of ratiocination, that where it found not preciſion it was loſt.

It is with the profound moraliſt, as with the ſkilful rope dancer, he muſt have his balance pole to keep him equipoiſed on the delicate wire of moral theory and its practice, and this pole is extenſive and liberal reflection, which venerates opinions only for their truth, and not their conſequence.

Mr. Locke, to prove the arbitrium of the mind, in creating moral ideas, produces

duces the following words, adultery, inceſt, ſtabbing; what! are theſe ſounds mere ſhadows, creatures of the fancy? O no, they are very important predicamental relations of things in exiſtence. Adultery repreſents the relations of the male and female ſex, co-ordinated to produce domeſtic peace. Health, ſimilitude of diſpoſitions and education for their offspring. Inceſt is the relation of kindred, which ſpreads abroad partial intereſt to generalize the aſſociation of man. Stabbing is the relation of mechanical powers controuled by law, to arreſt the arm of treachery or mortality; theſe are all adaptations of truth to the contracted predicament of human ignorance, of ſelf and its unity, or relations with the whole of exiſtence.

Archetypes of ideas are formed by the poſitive relations of things, in probable, poſſible, or real exiſtence. The ideas that

that the ſun riſes to-day, that he will riſe to-morrow, and that at the end of the year he may increaſe in apparent bulk; theſe are all within the legitimate boundaries of true relation: but ſhould the arbitrium of fancy go to work, and announce his riſing out of a pot of porter, to-morrow out of a barber's ſhop, and at the end of the year to aſſume a new figure with a man's head and a cat's tail; would ſuch chimeras deſerve the name of ideas?

Mr. Locke has inſtanced alſo the moral virtues, courage, liberality, benevolence; what, are not theſe real relations of moral conduct, poſitive rules to promote peace, happineſs, and univerſal good? and can theſe be called nebulous creations of fancy, entities of the mind's arbitrary laboratory? they are the moſt ſubſtantial relations between the actions of man and man.

The mind, poſſeſſing a power to anticipate relations of future exiſtence, has its arbitrium in this operation conſtantly and imperiouſly controuled by a reference to things in actual exiſtence, and it has a power to project only, and not create the line of relation; and this projection of imagination, when guided between the parallel lines of probability and poſſibility, may be called ſentiment or idea; but when it deviates therefrom, it then generates nothing but phantaſm.

Locke, in his Treatiſe on the Underſtanding, has been guilty of the moſt flagrant inconſiſtency, in the moſt momentous part of his doctrine. He ſays, in one place, "that all ideas can be nothing, "but either outward ſenſible perceptions, "or the inward operations of the mind "about them." In another part he ſays, "the inward operations of the mind are "perfectly inſulated, and refer to nothing "but themſelves, and that a mermaid, "unicorn,

" unicorn, or any phantaſm, is as good " an idea as a man or a horſe."

Ideas can be nothing but the operations of the mind, repreſenting modes of being, with their capacities and energies, or in other words, the reality of exiſtence, projected into all probable and poſſible combinations. *Ex. gratia*; I may imagine the ſun in the courſe of ages, to increaſe in bulk, by perpetually attracting the matter of ſurrounding planets, and this would deſerve the name of a poſſible, though a futile idea; but ſhould I imagine the combination of a man's head, and a cat's tail, to the body of the ſun, this would form a ſilly phantom, to be ſwept like rubbiſh from the reſidence of intellect; where nothing ſhould be permitted to enter but what bears the certificate of real or poſſible entity, with its capacities and energies of new and endleſs combination, the only archetypes

archetypes or references of all mental operations.

Mr. Locke, in his diſputation with the Biſhop of Worceſter, on the ſubject of things and ideas, has laid aſide his uſual candour, and employs all the art of ſophiſtry to perplex the inquiry. The biſhop very rationally maintains, that all ideas muſt be formed after the combination of the real properties of things, and the inverſe of this is maintained by Mr. Locke, by the following argumentation; that as the real eſſence of things is unknowable, the nominal eſſence is formed upon the arbitrary operations of the mind; how falſe is this concluſion! the nominal eſſence can be nothing but the maſs of cognizable properties in real, probable, or poſſible combination, marked by the words genus and ſpecies, and though various minds may form of them different conceptions, the archetypes

types or criterion thereof exiſts in the poſitive and real combination of properties, and the mind can be nothing but the mirror to reflect or repreſent them, whilſt imagination has the faculty only to diſcover them.

Mermaid, unicorn, centaur, and other fabulous animals, may be admitted into the rank of ideas, becauſe there is a poſſibility from the irregular copulation of animals, that an interminable variety of monſters may be generated; but the poſſibility is ſo diſtant, that they merit the diſcriminatory term *fatile* ideas.

Phantaſms are all thoſe configurations of fancy, which are not drawn from capability of exiſtence, or, in other words, reality, probability, poſſibility; *ex. gratia*, the travelling or walking church of Loretto (whatever may be Mr. Locke's opinion) is not ſo good an idea as the fixed church of St. Paul's at London, though

though both may be made by the ſame arbitrium of mind; again, a man walking out of his grave after death, called ghoſt, is not ſo good an idea as a body walking during his life, called man. An apple tree bearing rabbits, is not quite ſo good an idea as an apple tree bearing apples. The whole of exiſtence creating exiſtence, is a better idea than ſomething out of exiſtence, called God, a creator of exiſtence. The three angles of a triangle, equal to two right angles, is a better idea than the three angles of a triangle equal to a houſe.

I hope I have completely detected that dangerous error of Mr. Locke's, that makes the mind the creator inſtead of reflector of the capabilities of exiſtence; and unleſs the diſcrimination of phantaſm and idea is well underſtood, human intellect muſt remain in a perpetual labyrinth, in which ſounds and conceptions will be but tortuous alleys of conſtant aber-

aberration, preſenting no clue to diſcover the center of moral truth.

The mind in all its combinations, is imperiouſly governed by the capability or knowable conſtitution of exiſting things produced to probability and poſſibility of relation; from an apple tree planted and all poſſible engrafting thereon, an infinite ſpecies of fruit may be produced, and the operations of the mind reflecting, that variety of combination may juſtly be called ideas; but if fancy attempts to produce from the apple tree, a church or an ocean, ſuch aberrations of the intellect would be called only chimera or phantaſms; ſo alſo from the copulation of animals, monſters may be produced but not mountains, and mathematical figures in their equation cannot be related to incongruous exiſtences, or, in other words, the three angles of a triangle may be equal to two right angles, but cannot be equal to

virtue. The mind can only diſcover relations but cannot create them, which axiom, if well founded upon the preceding obſervations, muſt explode the falſe doctrine of Mr. Locke, that ideas are their own archetypes, and the mind their creator.

Leſt the foregoing obſervations might fail in conviction of Mr. Locke's very dangerous error, I ſhall quote a paſſage in his works, where he diſproves himſelf on the topic, *general terms*, page 22, vol. 2, ſect. 15. " 'Tis paſt doubt, there muſt be ſome real conſtitution on which any collection of ſimple ideas coexiſting, muſt depend;" then follows the moſt palpable contradiction: " things are ranked under names, into ſorts of ſpecies only as they agree to certain abſtract ideas;" theſe abſtract ideas Mr. Locke perpetually aſſerts to be their own archetypes, though here he ſays

they muſt depend on the cognizable reality of the conſtitution of things.

I hope I have now cut off this great conduit of ſubtlety, whoſe foul ſtream has conveyed into the mind, all the rubbiſh of optimiſm, neceſſity, nihiliſm, and chivalry of abſtract good. The intellectual moraſs will now be drained, the energy of effect will be cultivated inſtead of the origin of cauſation, and the capability of intellect will be propelled into its higheſt perfectability. If the reptile fancy of ſophiſts ſhould regret this revolution of reaſon, I recommend to them the mathematical aſymptotes on which to ſpin their flimſy web, or form their ſilken cocon,

Where worms exhauſt their ſlender ſtore,
And cloud themſelves all o'er and o'er.

MORAL

# MORAL TRUTH.

TO treat this important ſubject dialectically, I ſhall firſt give its definition and examine that by explication. Moral truth, then, is the moſt juſt and moſt general relations of things in interminable progreſſion, or endleſs mutability of predicament; this definition is the arrangement or diſcipline of words, the province of nominal logic; real dialectic proceeds to examine the reſemblance between the word, the idea, and the thing, and developes the definition by explication as follows:

The moſt general relation of things are to be ſought after in their unity or identity with the univerſality of exiſtence, denominated their integer or nature; the perpetual influx and efflux of matter

in all bodies, the reciprocal tranſmutation of body into body, the primary elements becoming graſs, this eaten by ſheep, becoming mutton, and this becoming man, all tends to prove that the whole of exiſtence and its parts is one aſſimilated fluid, flowing through organized moulds, to receive pain and pleaſure which is equally participated, and the intereſt of the whole and its parts thereby identified.

The moſt juſt relations are to be ſought for in the conduct of the different powers and energies which the various modes of being poſſeſs, to augment good and diminiſh evil to that part of their integer which falls within the ſphere of influence; with this view, I ſhall proceed to examine the firſt of all cognizable energies in this ſublunary ſphere of exiſtence, man or intellect.

As the mode of being, man, is that organized mould through which matter flows moſt ſuſceptible of the ſenſation of good and evil, and productive of power to increaſe or diminiſh them; it is juſt that all other moulds ſhould tend to converge or concentrate moſt good to human ſenſibility and energy. If the exiſtence of man cannot be made comfortable or powerful but by the death or violence of the brute, it will be for the good of the whole that the matter flowing through the mould, brute ſhould be compreſſed or injured, in order that the matter flowing through the mould man, ſhould be dilated or benefited; and this conduct demonſtrates the moſt juſt relations of things in part and whole, for the greateſt good procured to the whole, muſt be alſo the greateſt good to its part, notwithſtanding the apparent injury it receives; and all good muſt concentrate in the

higheſt energy, by which means it is augmented.

As matter is perpetually flowing through all matter, and atoms perpetually changing their poſition, it is the intereſt of all matter that good ſhould be augmented in thoſe organizations which poſſeſs moſt feeling, conſciouſneſs, or power. The partial good of an elephant ſhould cede to the good of man; the good of the ant to the good of the elephant, or the good of the torpid oyſter to the good of the half-humanized monkey; but it is the peculiar province of reaſon to be vigilant over all violation, that no ill may be committed which does not promiſe the recompenſe of greater good, which forms the moſt univerſal and ſublime axiom of moral truth, viz. to procure the higheſt degree of good. Viewing matter in its moſt juſt relations, from the loweſt degree of evil to that mode of being which

which holds the higheſt energy, I have no doubt but that it would be for the intereſt of a man afflicted with a very painful and incurable chronic diſorder to put himſelf, or elſe be put to death; for when his organized mould communicates excruciating torture inceſſantly to matter flowing through him, and the want of fortitude makes him prefer pain to the dread of death, nature and ſelf are then placed in a paroxyſm of evil, which nothing but diſſolution can remove, and which the intereſt of the whole and its part imperiouſly calls for.

The mind of man has been hitherto exceedingly contracted and debaſed, (diveſted of the expanſive rays of moral truth) by habitudes of parental, civil, and political relations; man, by the expanding powers of moral truth, is as nearly related to the atom he breaths, to the horſe he rides upon, as to the child he

begets; and the morbid voluptuary who communicates agony to the atoms he aſſimilates by food (on the ſcale of moral truth) is a greater criminal than the aſſaſſin; the one gives momentary pain to diſſolving atoms, the other longæval pain to incorporating matter.

Moral truth diſcovers intentional crime impoſſible; all criminality is that ignorance which augments evil and diminiſhes good; and the morbid glutton, after the Spaniſh Inquiſitor, who extinguiſhes the light of intellect, is the great felon of nature. The moſt nefarious malefactor intends good to the part, ſeparated from the whole, and in ignorance conſiſts all criminality, and the evidence of evil conſequences to an action is miſcalled the intention of evil.

The characteriſtic of man, is to be able thus to apoſtrophize food. Co-exiſtent atoms, fellow parts of one com-

mon

mon integer, enter into this organized mode of being, poſſeſſing moral and phyſical health, prepared by intellect to communicate joyful conſciouſneſs to your happy exiſtence, and to elevate you from a ſtate of inanimation, to the higheſt degree of intellectuality, which by revealing moral truth, or the unity of ſelf and nature, gives to every individual atom in ſpecies, genus, or ſphere, its moſt conſummate energy.

Though moral truth identifies every atom or mode, as co-exiſtent parts of one great whole participating equally in all its good or evil, yet there are different relations of theſe parts, which being more attentively and cloſely obſerved, augments the partial energies, and produces a ſyſtem of co-ordination, which augments the general energy of this ſphere of exiſtence.

Man having obtained a knowledge of the moſt general relations of things, or their complete union or identification with nature, he next conſiders the juſtneſs of their relations, or that ſyſtem of aſſociation which more intimately connects the different ſpecies of being. Man cultivates a nearer relation with men, to multiply his energy, protect his ſympathy, and apportion good to degrees of ſenſibility; were man to connect himſelf with the brute ſpecies, (as is the caſe at preſent) his energy would be impeded, his ſympathy and ſenſibility totally deſtroyed; there can be no co-operations in the different energies of nature, but where reciprocal intelligence exiſts; without this, all co-operation muſt produce the augmentation of evil, and decreaſe of good.

Man, in conſidering the relation of his own ſpecies, and guided by moral truth, meaſures its intimacy and intereſt by

by intellect alone: he finds himself more intimately related to the man of wisdom than to the child of his loins; and that it is of more advantage to him to support and cherish the former, than the latter: the one, by increasing the energy of the species, procures universal and eternal good, by following the progressive laws of truth; the other, procures only stationary or predicamental good, by following the factitious laws of society, or improving instinct.

The most just relations of things may be placed on an ascending climax, as follows: The atoms or inanimate matter we incorporate by food, are at the base of this scale of relation: the next degree is sensitive or animal matter, the source of sympathy; this is followed by intellectualized matter, the residence of energy; this last, graduated by family, neighbourhood, country, and nations, carries interests or good in an

inverſe ratio to inſtinct, and places its climax in the moſt diſtant circle of ſelf-love, viz. all ſenſitive exiſtence, ſo that what inſtinct makes the neareſt or moſt juſt, moral truth makes the moſt diſtant and leaſt juſt relation, and vice verſa.

It is evident that if nations exiſt in a predicament of violence and ignorance, this muſt affect every individual country; the country muſt affect the province or neighbourhood, this muſt affect the family, and this contagious violence or ignorance, muſt laſtly be brought home to ſelf. I muſt here introduce as a moſt perfect illuſtration of moral truth, that tranſcendent allegory of Mr. Pope, conſummated by the author of theſe pages, which developes in a few verſes, what all the voluminous books of the world have only ſerved to confound, the four cardinal points of intellectuality, truth, wiſdom, virtue, happineſs:

" Self-love but ſerves the virtuous mind to wake,
" As the ſmall pebble ſtirs the peaceful lake,
" The center moved, a circle ſtrait ſucceeds,
" Another ſtill, and ſtill another ſpreads.
" Friend, parent, neighbour, firſt it does em-
brace,
" Our country next, and next all human race;
" Wide and more wide, the overflowings of the
mind,
" Takes every creature in, of every kind."

Riſes to intellectual being bleſt,
Where ſelf and nature's union ſtands confeſt. } *

In the above allegory, the definition of moral truth, the moſt juſt and moſt general relations of things have their full explication, the latter in the union of ſelf and nature, where all co-exiſtent modes appear but parts of their common integer, and the former developed in the co-ordination of energies, which makes intellectuality or ſenſibility the ſcale of partial and univerſal intereſt identified: that the intereſt or good of inanimate atoms muſt cede to animate modes, and theſe

* Climax by this author.

theſe to perfectable or rational modes, whoſe reciprocal intereſts muſt be governed by the greater and leſſer degrees of their ſenſibility or intellectuality; the wiſe man is of more value than the fool, the elephant than the oyſter, and the oyſter than the atom; whatever apparent ſacrifice of good the leſs valued may make to the more valued, it is but the putting out evil to intereſt with good, for if the whole is thereby benefited, the part muſt participate in the medium of inceſſant intervolution of matter, and good muſt ever be carried to the higheſt energy, which becomes the matrix of good to the whole, by improving the ſphere of its own exiſtence.*

Having explained moral truth, in its own abſolute nature, the increaſe of

* In ſpeaking of animal genus, I think the word perfectability more diſcriminate of human ſpecies, than rationality, which latter brutes poſſeſs, but are totally devoid of the former.

the

the higheſt energy of the ſphere of exiſtence, I ſhall now conſider it relative to practice or predicament, co-exiſtence or co-ordination of other beings.

In the preſent chaos of error and darkneſs, the moral elements being agitated by the tempeſt of paſſions, the veſſel of humanity muſt conform its poſition to the ſtorm, maſts muſt be ſtruck, ſails muſt be furled, windows muſt be darkened, and decks muſt be inclined; or to quit the allegory, brutes muſt have maſters and devourers, men muſt have countries, families, and ſelf-intereſts; good muſt have a ſuppoſitious nature, and ſociety a factitious center.

Were a nation of philoſophers to riſe ſuddenly into exiſtence, and enter into a plenary practice of abſolute moral truth, they would for a ſhort period experience an extatic intellectual exiſtence. but they muſt ſoon fall victims to the ferocious ignorance

ignorance of ſurrounding nations, and furniſh a direful leſſon, that all attempts to force the predicament of co-exiſtence cauſes the retrogradation of truth and univreſal good; ſo alſo would it happen to the individual, who ſhall endeavour to conform his conduct to the principles of theoretic moral truth, by following the code of nature's law; "think, ſpeak as you "think, and all you think; violate not, "but aid the inoffenſive will;" it is certain, that were the predicament of his aſſociates, conſtituted as at preſent, he muſt a victim to his zeal for truth.

It is much eaſier to deſcribe the boundaries of theoretic truth than thoſe of predicamental truth; the former has a movement ſlowly progreſſive and apparently terminative, the latter has a moſt rapid and indeterminate progreſſion. The individual who has a full intelligence of moral truth in perfectability and predicament, takes the latter as the meaſure

ſure of his conduct, and the former as the meaſure of his thought, which it is his intereſt to promulgate over all the world, in order to ſtimulate intellectuality to progreſſive movements on the line of perfectability, which leads from predicamental, to abſolute moral truth, or the moſt juſt relation of things to produce the higheſt degree of intellect.

Moral truth, in the moſt juſt and moſt general relations with the whole of exiſtence, reſembles the beacon on the haven of happineſs, or perfectability. Predicamental truth reſembles the chart of ſhoals, rocks, and winds, upon the ocean of exiſting circumſtances, through which wiſdom navigates the veſſel of humanity, keeping in view that beacon, which may be denominated the union of perfectability and practicability, or the quo itur and the quo eundum.

# WISDOM.

Wiſdom is the knowledge of moral truth, or the moſt juſt and moſt general relations of things in interminable progreſſion, from predicament to perfectability; it proceeds wholly from a capacity of reflection, or the habit of turning thought inwards, which enables the mind to balance itſelf upon that delicate line of incertitude, uniting predicament with perfectability.

The human mind has hitherto miſtaken knowledge for wiſdom, which has cauſed the preſent low ſtate of exiſtence, upon the ſcale of perfectability. Knowledge imports certainty, and exiſts in ſome phyſical truths, as no two bodies can be in the ſame place, the whole is greater than the part, and is applicable to the diſcrimination of things and ideas; as blue is not green, the man is not the horſe,

horſe, &c. &c.; in theſe is placed certainty, and this certainty is called knowledge.

Wiſdom differs totally from knowledge, in that it has no certainty, but only the higheſt degree of probability, ariſing from the moſt comprehenſive calculation. Wiſdom cannot exiſt without knowledge, though knowledge is often found without wiſdom; knowledge takes cognizance of the paſt, wiſdom of the future. In the field of paſt events, knowledge diſcriminates between cauſes and effects, and produces that certainty, with which wiſdom calculates events in the field of futurity.

Reſpecting futurity there can be no certainty, becauſe the vitality of nature is mutability, and diſorders ariſing from the independent energies of the various modes of being; if there exiſted infinite cauſation, infinite effect muſt follow;

but

but as we meet with nothing but finite or uncertain effect, we muſt conclude uncertain and finite cauſation.

Nature, however, from the duration of cauſation, gives ſo long an epocha to immutability, that wiſdom has a ſufficient rule of probability to effectuate good and prevent evil by the calculation of futurity; though there is no certainty that the ſun will riſe to-morrow, yet, as the union of cauſes which procure its riſing, have had ſo long a duration, it would be the higheſt folly to ſuſpect its termination to-morrow, and therefore decline all proviſion of happineſs for its advent.

Wiſdom is an unwelcome gueſt to the human mind, becauſe of its quality of incertitude; it humbles the man of learning, and mortifies the man of wit or talents, whoſe minds are familiarized with with the certainty of knowledge, and employed

employed conſtantly in imitation or external operation; the rays of wiſdom cauſe a fermentation, which gives a nauſea to uninverted thought or weak reflection, denominated wit or talent.

The mind of the philoſopher, inverted by extreme reflection upon itſelf, and operating upon its own ideas, receives a pleaſing emotion from incertitude, and appeaſes all tempeſtuous agitation by the quality of probability, which ſerves as an index for prudence to mark the quo itur and quo eundum, the junction of action and ſpeculation, or predicament and perfectability.

Wiſdom is nothing but a habit of powerful reflection, creative of new ideas, by which the ſubjects of cogitation are placed in all poſſible aſpects, to obtain their moſt recondite and delicate relations in predicament and perfectability; and that mind which is capable of containing

doubt,

doubt as to theory, and deciſion as to practice, with the laſt degree of agitation and perplexity, may be called the mind of wiſdom or manhood.

The grand characteriſtics of a mind of wiſdom, is firſt inflection, next invention, and third repugnance to deciſion; thoſe of knowledge are in contraſt, as outward direction, imitation, and aptitude to deciſion. I am acquainted with many men of profound learning and extenſive knowledge, whoſe minds are ſo irritated in converſe with men of wiſdom, that they have no other means to appeaſe the fermentation of doubt and incertitude, but immediate departure with ſtrong marks of reſentment and anger.

If moral truth has been intelligibly treated of, it will be unneceſſary to ſay any thing more on this head of wiſdom, which is nothing more than the knowledge of that truth, in all its relations of predicament and perfectability; or in

other words, the fertile matrix of the higheſt energy of it's own ſphere of exiſtence.

## VIRTUE.

I have before obſerved, that virtue is nothing but the practice of moral truth; now as this truth has nothing fixed, but is made up of progreſſive and indeterminate relations, action can have nothing but parallelleity to direct its courſe on a progreſſive and indeterminate line. I ſhall elucidate this by various examples.

The man of virtue is he who knows himſelf and loves himſelf, who ſees his unity with nature, and is ſenſible of a temporal and eternal intereſt in univerſal good; his ſole view or goal of action is to increaſe human intellect, the victor of ignorance or evil. He finds evil to be the main ſpring of all motion, and therefore

fore ſeeks only its relaxation, but not deſtruction. He follows the conſummate maxim to obtain that end; viz. To effectuate the higheſt poſſible good with the leaſt poſſible evil.*

Though a citizen of nature, he attaches himſelf to a partial community; though he fixes his regard inceſſantly upon the paramount law of nature; *Think, ſpeak as you think, and all you think; violate not, but aid the inoffenſive will;*" yet he reſpects the law of cuſtom; he takes up arms againſt the enemies of his country; he appropriates things and perſons in domeſtic relations; he con-

* The great axiom of virtue is to hold principle or end immutable, but the rule of means to effect the end, flexible and accommodating to predicament; *ex. gratia*; The parent who means to preſerve the life of his child, does right to inoculate it. To promote truth, it is right to uſe falſehood.

ceals his ſentiments, he arreſts thought with the the importunity of action; this compliance with predicament, however in appearance criminal, is yet conformable to moral truth, if the intention of the mind is thereby to give a ſpring to predicament, and force it on to perfectability.*

In every action, if the greateſt poſſible good is intended to be effectuated by means of the leaſt poſſible evil, that action is univerſally or naturally juſt, whether it is the parricide of an American, or the lie of a philoſopher, at the bar of the Spaniſh inquiſition; the former ſpares the torture of a captived parent; the latter preſerves mind by falſehood, with an intent to propagate truth, and if they both poſſeſs temperaments of truth, and

* The end of all action is called principle, and muſt be immutable; the rule or means muſt be flexible to predicament.

benevolence, no ſingle act of neceſſity, however contraſted, can poſſibly deſtroy them.

The man of virtue is moſt conſummately juſtified in all compliance with the violence and falſehood of predicament, if done with an intention to improve predicament into perfectability; this compliance muſt, however, be the leaſt poſſible, and always attended with that repugnance which marks the character of manhood in full poſſeſſion of its qualities, thought, ſympathy, probity, and fortitude.

The great impediment to the progreſs of virtue is the miſtaken notion mankind entertain of evil. That comprehenſive maxim of the ancients, *to ſuffer evil and do none*, embraced by quakers and chriſtians, is highly injurious to univerſal good; *ex. gratia.* A nation of Barbarians and ſavages invading a wiſe and

virtuous

virtuous nation, if not oppoſed, would, by deſtroying wiſdom, remove or retrograde the period of happineſs and repoſe to all nature; ſuch alſo would be the conſequence of a fool's aſſaſſinating a philoſopher. The man of virtue muſt poſſeſs that fortitude which will enable him to oppoſe all evil, which is not productive of ultimate good.

In the phyſical as well as moral world, evil is the univerſal inſtrument of good, and the whole labour of human energy, muſt be directed by the alternative of greater or leſſer evil. Thunder and lightning, which deſtroy life, is the cauſe of vegetation, which ſupports it, a fool would attempt to annihilate the evil in totality; a wiſe man would attemper it, by placing conductors over thoſe objects expoſed to it; ſo it is in all political and moral government. Coercion is a great evil which wiſdom muſt portion to the ignorance of the govern-

ed, while folly claims that liberty, which would annihilate coercion the inſtrument ofpeace and order, the medium, through which predicament moves on progreſſively to perfectability.

Virtue is nothing but a wiſe flexibility of ſyſtem, or firſt principles; that parallel rule formed by its two ſides of predicament and perfectability, or in other words, the law of nature and the law of exiſting circumſtance; their declining progreſſion to form the angle of action, muſt be determined by univerſal good; this juſtifies the murder of law, if the peace of ſociety is thereby promoted, and the maſſacres of policy or war, if the ſafety of ſociety is procured; this apologizes for all conformities, with cuſtom in ſacraments, teſts, &c. &c. The patriot miniſter, who executes a teſt or oath of allegiance, means only the approbation of a ſyſtem, which may have the greateſt poſſible

fixed-

fixedneſs, without excluding the ſalus populi, or mutability of nature.

The abſolute inflexibility, which has been made the attribute of virtue by narrow minds, but benevolent hearts, has cauſed diminution and deſtruction to the number of its votaries; as moral truth is in its own nature progreſſive, its practice muſt be ſo too, and to propoſe immutability of principle to mutability of fact, is what perpetuates the preſent chaos of morality.

This doctrine of the flexibility of principle or ſyſtem, the baſis of univerſal good, can ſerve only to guide the minds of philoſophers, who are ſenſible of their unitary and eternal intereſt with nature. The mind, ignorant of the true relations of things in exiſtence, will be dazled by the luſtre of this truth, and apply it in an inverſe operation, to procure the good of inſulated and unrelated exiſtence, to

ſuch minds; coercion muſt be the centinel over flexibility, as the ſword of law guards the flexibility of the Britiſh conſtitution againſt factious demagogues, but not againſt patriot citizens, who would give it conformity to the mutability of nature, or progreſs from predicament to perfectability.

In a late publication, entitled Political Juſtice, the author has given great proofs of a fixed and uninventive mind, and tho' poſſeſſing much liberality, ſtill ſhackled by methodical and imitative learning. He has miſtaken the non-exiſtence of principle for its flexibility, and has not had ſufficient laxity of reflection to diſcriminate predicament from perfectability. He diſcovers ſome evil in government, therefore he would aboliſh it in toto; ſo alſo of the various inſtitutions of contracts, promiſes, &c. &c. He reſembles the plodding grammarian, who finding his very methodical brain,

embar-

embarraſſed by ſome few exceptions, blotted out all the rules preceding grammarians had formed.

It may be objected to this ſyſtem of virtue, that it gives too great a laxity to principle. I have only to anſwer, that it is the virtue of perfectability, the aſſociate of wiſdom; and that ignorance muſt be conſtrained thereto by the inflexibility of law, and the guidance of cuſtom.

To give a full and conciſe definition of the thing virtue, it is that action of ſelf, which procures the greateſt good to the whole of exiſtence, or nature, in time and eternity; whether this is procured by following or op poſing meansto principle, it matters not; all compromiſe with evil is juſt, if a greater good is the end propoſed, and cannot be effected without it; this definition is only a repetition of a preceding one, that virtue is the practice

of moral truth, the moſt juſt and moſt general relation of things in progreſſion, or endleſs mutability of predicament.

The juſt criterion of the virtuous man is the giving to all rules of morality the higheſt poſſible degree of inflexibility; by which means the mutability of moral predicament becomes reſtricted; *ex. gratia*, I determine with the leaſt poſſible variation, to execute the ſimple code of nature's law; *Think, ſpeak all you think; violate not, but aid the offenſive will*; and ſhould all mankind follow my example, the mutability of moral predicament would almoſt loſe its nature, and become fixability; for when the ſpeaking of truth could produce no danger, falſehood would loſe all its advantage and veniality.

HAPPI-

## HAPPINESS.

Happineſs is the effect of moral truth, developed by wiſdom and practiſed by virtue, and may be defined the higheſt ſtate of intellect to form a good will, and the greateſt quantity of power to execute it; in the preſent unenlightened ſtate of human nature, its energies are all employed to conſtrain the will and circumſcribe the ſphere of intellect, leſt the paſſions taking fire by the application of inflammatory diſcourſe might explode ſyſtem, and thereby cauſe the retrogradation of human energy.

It is uſual with irreflective people, to attribute happineſs to thoughtleſſneſs, and prefer the exiſtence of the peaſant, to the ſenator, or the fool to the philoſopher. The thoughtleſs man muſt, no doubt, have leſs ſenſibility than the thoughtful,

and both good and evil muſt have a different momentum in the minds of each. If the peaſant is exempted from the painful ſenſations of the ſenator, he is deprived alſo of the pleaſing ones; and the exquiſite joy of forming a law which may extend good to all preſent exiſtence, and perpetuate it to futurity, muſt certainly exceed the joy of producing a potatoe, by which the palate is tickled and the body nouriſhed for a few moments.

Conſciouſneſs, being poſſeſſed in proportion to ſenſibility, it elevates the ſenator upon the ſcale of exiſtence, and if happineſs was placed at the baſe thereof, brute matter muſt have the preference to intellectual, and happineſs muſt riſe as energy deſcends, which would invert the harmonious order of exiſtence.

Nervous or animal irritability is often miſtaken for ſenſibility, when neither are

are attended with an evident degree of wiſdom; and this morbid conſciouſneſs which ſeems priviledged to feel and not to remove evil, is certainly not to be preferred to the obdurate and healthy nerves of a ſtupid peaſant: but as ſenſibility is the germ or capacity of intellect, whenever it becomes progreſſive towards energy, happineſs muſt increaſe in an equal ratio, becauſe it enables the mind to form a good will, and alſo to deviſe powers or means to execute the ſame.

Happineſs is often deſcanted on in the following vulgar jargon. The madman is happy in his madneſs, the fool in his folly, the miſer in his avarice, the rake in his voluptuous diſorder; and in ſhort, that happineſs is juſt what each individual eſtimates it; to this I ſhall oppoſe a ſimiler jargon reſpecting health. The bedridden, if you inquire of his condition, ſays he is very well, when his decrepitude permits him to ſet up a few moments and

forget his paſt and returning laſſitude. The febrous calls himſelf well in moments of intermittance; the chronic patient, when the fit of agony ſubſides, and the convaleſcent, when he can paſs the threſhold of his door, rejoices in his ſtate of health.

Moral health, (or happineſs) and phyſical health, have a poſitive ſtandard independent of that compariſon which mental habitude approves. The mind may be ſaid to be in health, when all its faculties have a due and plenary operation, to procure the maximum of intellect, to guide the volition; and the body may be ſaid to be in health, when all the functions of life have an unobſtructed exerciſe to execute that volition; and this union of intellectual and corporeal power muſt be the only ſtandard of happineſs.

The peaſant can be ſaid only to be happy as a peaſant, the fool as a fool, the miſer as a miſer; but the philoſo-

pher

pher * alone can be ſaid to happy as a man.

In the preſent unhappy predicament of exiſtence, all temporary acceſſion of thought and reflection reſembles the rapid flaſh of lightning, which diſcloſes the horrors of the ſtorm, and for this reaſon every means of diſſipation is ſought after, to prevent its unwelcome viſit; were its viſits to be encouraged, and its acquaintance improved into friendſhip, it would then become the uſeful pilot, to trim the veſſel of humanity in the ſtorm of ignorance, and conduct it into the haven of predicamental happineſs.

* Philoſopher is a name applicable only to that being who, in full poſſeſſion of the qualities of humanity, thought, probity, ſympathy, fortitude, obtains by their exerciſe the knowledge of moral truth, or the juſt and general relations of things in progreſſion, and in the unity of all exiſtence.

I am

I am ſenſible of the great difficulty to introduce the habitude of thought into adult minds; this can be done only by education moulding the waxy mind of infancy.

The animal life of intermitting pain and pleaſure may exiſt in the medium of contingency, where little thought is required; but intellectual exiſtence or happineſs muſt be founded on ſyſtem, and ſyſtem can be procured only by the habitude of thought and reflection.

Happineſs having been already defined; viz. the higheſt degree of intellect to form, and the greateſt corporeal power to execute a good volition, I ſhall endeavour dialectically or rationally to explain its nature in the preſent predicament.

* The

* The ſtate of happineſs or well-being is that habitude of mind, which unites the intervals of active enjoyment, with the emotion of expectation, formed of a well-tempered union of fear and hope; this expectation is lead on by that coloſſal intellect, which overlooks the walls of the labyrinth of law and cuſtom, and finds a gratification for all innocent deſire, by a view of the exit of predicament.

To illuſtrate the foregoing, I ſhall ſuppoſe a caſe where parties united in matrimony have, by ſome accident on the male ſide, been deprived of connubial enjoyment; this muſt cauſe a dread-

* The ſtate of happineſs is the equalization of ſenſation and reflection, or content and diſcontent in the mind; by the one we enjoy the preſent moment, by the other we œconomize enjoyment, expanding it to the univerſality of nature, and the eternity of time.

ful ſtate of a ſufferance to the female, if law and cuſtom is to form a poſitive barrier to all enjoyment. I ſhall ſuppoſe the male to be a philoſopher, or man of mind, and that the identity of offspring would give him leſs concern than the perfection of offspring; in this caſe the exit of predicament would ſend forth a ſubſtitute to procure connubial joys to his wife. I am aware how much the pigmy mind, ſupported by the go-cart of law and cuſtom, will utter indignant exclamations; but I will anſwer them with the indignation excited by the violated rights of nature, and declare in the hallowed name of truth, that whatever man ſhall dare to perpetuate the torment of a fellow creature under the ſanction of law and cuſtom, that he is a plebeian ſcoundrel, and an enemy to all exiſtence.

If we take a ſurvey of the different claſſes of mankind, we ſhall obſerve the progreſs

progreſs of mind marked by the term liberality, cuſtom, or ceremony, has diſpenſed with in the ratio of mind or education amongſt the higher claſs; but this cannot take place with the lower claſs; for here the clue of cuſtom is neceſſary to prevent the brutal paſſions from dangerous colliſion; if the affable freedom of converſe of a polite rout was to be permitted in an alehouſe or a mob, the light of the eyes would ſoon be reduced to an equality with the light of the underſtanding, and the whole dialogue would be imprinted upon the countenance of the thoughtleſs and ferocious interlocutors.

Happineſs is, then, as has been before obſerved, the union of wiſdom and virtue, or the emancipation of mind from the ſhackles of law and cuſtom, or the progreſſive criterion for the equipoiſe of good and evil; this makes conſcience the paramount law, which arraigns the legaliſt, the politician, and the moraliſt at the bar of truth; what atrocities may not

not the tyrant commit, and plead the jus gentium; what nefarious and baſe conduct may ſkulk under the wing of law; what infamous paſſions may ſeek protection under the barrier of cuſtom. Conſcience, like the qualified ſportſman, levels all boundaries to increaſe the pleaſure of the chace or acquiſition of good, and raiſes them again to guard againſt the treſpaſs of plunderers, or attack of evil and falſehood.

I muſt here caution my reader againſt any miſapprehenſion of the foregoing ſection. Conſcience muſt not be liberated from the clue of law and cuſtom, ſo far as it is accompanied by the parallel line of good; when this declines, the clue of law muſt be forced into its parallel, and the line muſt remain unbroken, as a guide to the weak and enſlaved reaſon of the herd of mankind; the great difference between the wiſe man and the ignorant

man is, that the former makes the line of law decline upon the progreſſive line of good, and the latter in contraſt, makes the line of good decline upon the fixed and unprogreſſive line of law and cuſtom.

Upon the miſapprehenſion of the right of law and right of conſcience, has been founded the inflammatory doctrines of the rights of man: the criterion of all human action is rectitude of relation of things in ſyſtem, which directs not what is legal but what is right to be done, to produce the greateſt poſſible good or happineſs, by the leaſt poſſible degree of evil: this criterion can be diſcovered only in ratio of the mind's expanſion by thought, and the line of approximation to the progreſſive apex of moral truth or happineſs, may be called the line of reflection or the act of inverting the mind upon itſelf. The condition of man arrived at this apex, ſhews ſelf the central

tral part of the great whole of exiſtence, conveying through the radii of ſympathy the greateſt poſſible good to ſelf and nature in time and eternity; and ſelf thus co-ordinate may be ſaid to be in a ſtate of happineſs, as the well-being of the part muſt depend on the well-being of the whole, and vice verſa, the well being of the whole or nature cannot exiſt without the well-being of all its modes, parts, or ſelfs.

## GOVERNMENT.

GOVERNMENT is the mode of organization of the higheſt comprehenſible energies of exiſtence, the human ſpecies; its forms muſt vary according to the nature of man in his different moral and phyſical poſition on the globe; its end however muſt be uniform and immutable, viz. to increaſe the intellect, that it may form a good will, and

and augment the phyſical powers to execute it.

As man is at preſent in a ſtate of total darkneſs or ignorance of his relations to exiſtence, every motion or ſtep he makes, becomes a tangent aberrating from the true orbit of nature, and brings him into direful colliſion with his ſpecies. On this account, factitious ſyſtems have been invented, that by giving an orbicular courſe to aberration, may preſerve him from total deſtruction by changing tangetical into parallel or ſocial movement, while philoſophy with a gradual and eaſy preſſure of diſcovery, is forcing back the preſent factitious orbits of civilization into the immenſe area of all exiſtenceu pon the center of moral truth.

The progreſs of philoſophy begins with education, which improving the moral temperament of the individual, modifies according

according to its energies the factitious ſyſtem of deſpotiſm over all the world. In paſſing over the globe, and beginning with the extremities of Aſia, I find education totally neglected: here deſpotiſm reigns in all its horrors, but ſtill becomes a ſalutary evil to protect individuals from their reciprocal ferocity. Moving towards the weſt, I find education making a gradual appearance, and deſpotiſm mollified in a parallel ratio, until I arrive at England, the climax of improving civilization, where the great energy of education having produced an univerſal habit of reflection in the people, government has aſſumed the true point of civil predicament, where power is ſo organized as to be the jailor of paſſion and guardian of improving intellect, the germ of univerſal good.

I could have wiſhed to have transferred this climax to the extremities of the Weſt, America, whoſe theory of govern-

ment

ment bears a fairer aſpect of perfection, but as locality and not education, forms the field of its practice, I fear this fair phantom will vaniſh when the matter forming the body of the Preſident Waſhington, ſhall diſſolve into its primary elements. Superſtition and avarice has ſo brutalized the American mind, that it will require the efforts of a century of education to awaken the mind to civiſm and manhood.

The true fabric of government in the preſent predicament or chaos of moral truth, muſt have for its baſis, a well-educated people in full poſſeſſion of their ſovereign power, exerciſed in deliberation only, to control the aſſumed or delegated authority of ariſtocracy, modified and improved, and conſtituted upon the experience of paſt and preſent times, adapted to internal and external circumſtances, with power enough to conſtrain the paſſionate part of its ſubjects from action,

action, and confidence enough to liberate the reflective ſubject in all diſcuſſion, which concerns the welfare of all nature.

It is with political as with moral truth, they are both progreſſive to reflective minds, but to thoughtleſs and irreflective minds, they muſt hold out inflexibility or determination; reflection alone can go ſtrait forward without a clue, but ignorance muſt aberrate. The conſtitution of government, as the conſtitution of morality, muſt form an adamantine wall to the factious, and the vicious, patriotiſm and liberality has no bounds but perfectability.

From what has been already ſaid, it will appear incontrovertible, that thought is the ſource of all perfectability; and this will lead to an inquiry what is the beſt form of government for promoting thought.

The

The moral temperament of the people governed, muſt be the index to point out the mode of ſocial coercion, or civil government, the beſt adapted to the protection and improvement of intellect; democracy is no doubt, the beſt form to extend the freedom of ſpeech to every claſs of the community, but as the great majority of its members muſt be the moſt irreflective, the univerſal freedom of ſpeech would produce inflammatory diſcourſe, and deſigning demagogues would keep ſociety convulſed in perpetual action; this would occaſion the precarioufneſs of ſubſiſtence, and the whole occupation of intellect would be the acquiſition of the neceſſaries of life.

Deſpotiſm is equally inimical with democracy; for though it eſtabliſhes order favourable to the germination of thought, yet, when it ſhoots forth its plant and promiſes to fructify, it is immediately rooted up and deſtroyed;

this operation was exemplified in the former government of France, when the Baſtile was an abyſs which ſwallowed up every luminous and inſtructive author.

The happy point of thought-protective government, muſt be found between the two extremes of democracy and deſpotiſm; and this point is mixed government, where, by the juſt equipoiſe of monarchy, ariſtocracy, and democracy, the public will aſſumes a power over the irreflective and paſſionate majority of the community, and by a lawful and limited freedom of ſpeech, permits the preſs to bring thought and not paſſion into action; by this means the diſcipline of ſocial order being preſerved, ſubſiſtence is eaſily obtained, and mind is wholly employed upon the ſpeculation of truth in predicament and perfectability.

In proportion as inſtruction increaſes, the reflective minority of the community, democracy or the popular branch of government ſhould extend its power by improving the repreſentation, and this parallel increaſe of popular thought and popular power, would ſolve the difficult problem or union of predicament and perfectability, which ſolution would form a ſcale of progreſſion, from barbariſm to civilization, and upwards, to a ſtate of enlightened nature.

The Britiſh government is a model of this, thought-protective ſyſtem, it permits the boldeſt inveſtigations of the moſt ſacred truths to call thought into action, and prohibits only the inflammatory diſcourſe of deſigning demagogues to precipitate action, and ſubſtitute contingency to order, which would deſtroy the moral medium of improving intellect.

An awful predicament is now produced by the viciſſitude of policy, when government muſt all be brought to the fiery ordeal of armament in a maſs. The continental nations from their vicinity to the volcano of France have already began this meaſure, and it would be well for Great Britain to follow their example, and not to ſleep behind her wooden walls. I am confident that thought and reflection have ſo leavened the community, that a conſtitutional army of 300,000 men may be formed to protect the preſent ſyſtem from both internal and external enemies; if this force was imbodied, the preſs might be wholly liberated, and the lower order of the people might with ſafety be encouraged to political diſcuſſion; were the poor laws but well adminiſtered, and committees formed by independent gentlemen to protect them, the condition of plebeian might be rendered enviable.

I view

I view the condition of the rich as a ſtagnant pool of ſuperfluity, running over into the current of plebeian neceſſity; a ſtagnant pool of moroſe grandeur, enſlaving etiquette, diſmal ſtate, pomp without pleaſure, acquaintance without friendſhip, life without health, pleaſures without cheerfulneſs, and total moral thraldom. O peaceful plebeian current, how enviable would be thy ſtream, if the harpy hand of avarice would grant thee one hour more repoſe, a few pence more for food, and procure thee an aſſembly for recreative ſports! Who would then change the ſpade for the coronet, or putrefy in the pool, when he might live in the current?

I tremble for the deſtiny of civilization, ſhould the armament in maſs take place on the continent, it will bring about a war between the rich and poor, which muſt end in a ſocial chaos. I am confident, however, in Great Britain,

that men of property alone, including the thoughtful, who might be guaranteed by them, would form a very ſufficient maſs to ſupport the ſocial ſyſtem againſt internal, and the nation againſt foreign enemies. I fear, however, Adminiſtration does not participate in my confidence of Engliſhmen, and that their fear of internal, will betray them into the hands of external enemies, by deferring the armament in maſs, till it will be too late to be ſerviceable.

The important and awful predicament of policy at the preſent epocha, has in ſome meaſure made me loſe ſight of my main object, which was, to point out that form of government moſt favourable to the creation and improvement of thought. It is a matter of great conſolation to ſuffering nature, that this government is not to be ſought in the realms of fancy or ſpeculation, but that it exiſts actually in practice on the iſland of Great Britain.

Britain, where thought has ſo meliorated the moral temperament of the natives, that it is capable to aſſume any military predicament which the ſtate of ſurrounding hoſtile nations might require, without endangering the ſocial ſyſtem, or even diſturbing the practical ſyſtem of a conſtitution that contains within itſelf capacity growing into energy, and on whoſe eminence is placed the directory poſt of policy, on the road of perfectability, marking the quo itur and quo eundum, to the travelling and admiring nations.

I am moſt profoundly and conſcientiouſly convinced, that the preſent moral, civil, and political predicament of England, has advanced all the nations of the globe, at leaſt five centuries; and it forms the bridge of progreſſive capability, over which all nations muſt paſs to arrive at perfectability; through luxury the matrix of ſenſibility, and mixed

government, the matrix of political civiſm, producing together, inverted thought, the matrix of manhood of univerſal energy.

## PERFECTABILITY OF NATURE.

THE ſilly doctrine of optimiſm, founded upon Pope's maxim, "whatever is, is right," all partial ill is univerſal good, has ſurrounded human intellect with ſuch a chilling atmoſphere, that reaſon has been reduced to a ſtate of torpor, and human capacity has ceaſed to germinate into energy. That good and evil are inſeparably blended through all the works of nature, cannot be denied, and that the total annihilation of either is impoſſible; but as their criterion or equilibre muſt ever be formed upon the moſt juſt and moſt general relations of cognizable ſyſtems of exiſtence, of

which

which ſelf muſt be the centre, it is the duty of human energy, to produce the greateſt poſſible good, from the leaſt poſſible evil, without any reference to irrecognizable exiſtence.

The preſent ſocial, moral, and political ſtate of man has aſſumed a predicament adjuſted like a veſſel in a ſtorm, to the co-ordinate poſition of the reſt of the ſpecies. The quo itur, or road of predicamental conduct, is guarded by peremptory laws andcuſtoms, which tend only to the preſervation of the ſpecies in a direful ſtate of individual competition; the quo eundum, or road of perfectability, leads to the higheſt enjoyment or happineſs of the ſpecies in a ſtate of co-adjutation.

The line of progreſs which connects predicament and perfectability, reſembles the parabola, and is as follows: where intellect is in the extreme ſtate of torpor,

with no expanſion or elevation, the moſt inflexible law of deſpotiſm is neceſſary to controul it, when it arrives at elevation ariſtocracy attends it, as it aſcends democracy appears; when theſe three powers unite, they produce, through the liberty of the preſs, the declination of the parabola; when the mind begins to invert upon itſelf, engendering thought and reflection, then follows total repreſentation, plenary democracy, humanization,* an enlightened ſtate of nature, or univerſal federaliſm.

Perfectability, in attempting to paſs over the gradations of improvement (as above noticed) outruns intellect, and increaſes ſo powerfully the momentum

* Humanization is that ſtate, when all connection with the brute creation ſhall ceaſe; and that of nature, is when appropriation of things and perſons ſhall ceaſe.

of paſſion, that as it muſt neceſſarily retrograde to meet intellect; it forces it lower upon the ſcale by the weight of its returning and ſudden fall; in other words, the coercive force of law and deſpotiſm muſt be increaſed by all retrogade motions of policy.

The French nation, who have attempted to arrive at perfectability, without the gradation of ſyſtem, will no doubt, eventually form a dreadful example of the above problem; it is however very unwiſe in ſurrounding nations, to form an external preſſure upon the arch of revolution, to protect it from thoſe internal convulſions, which could not otherwiſe fail to deſtroy it; it would be ſufficient for them to arm to defend their countries from all invaſive ſhocks, and to be ready when called upon by the victims of anarchy, to throw a preponderating weight into the oſcillating

ſcale of returning order, but not to move till the hope of ſucceſs almoſt equalled certainty.

The progreſs of nations towards perfectability muſt be very ſlow, and reſemble the veſſel navigating towards the harbour with ſmall boats, preceding and ſounding to direct her track. Colonies and ſects muſt be the preceding pilots to nations, and let their inſtitutions, improving competition into co-adjutation, mark the high road to perfectability; nations muſt conform to the predicament of ignorance in other nations, and by that means have power to ſpread a foſtering wing to its ſects and colonies, whoſe advance to perfectability would otherwiſe riſk their predicamental ſafety.

All perfectability, natural, moral, civil, or political, depends on the increaſe of thought or reflection, and reſembles greatly the improving progreſs of the navi-

navigator compaſs; ignorant pilots in its rude ſtate, ſuppoſing its index fixed the north pole, were led into dangerous error, againſt which no remedy had been prepared. Wiſe pilots in its more improved ſtate have diſcovered the oſcillation of its index, or variations from the north, and are thereby prepared againſt all the dangers of their courſe.

The above ſimilitude will be explained, by regarding moral truth as the magnetic north, having propinquity but no point, notwithſtanding which, they are equally efficient guides both to the veſſel and the conduct of life. The irreflective mind, following the inflexibility or poſitive point of law and cuſtom, is brought into many dilemmas, for which doubt or exception has prepared no remedy. The reflective mind, on the contrary, ſenſible of the flexibility of truth, law, and cuſtom, prepares expedients for every novel combination of circum-

circumſtances, and by the virtue of liberality relaxes, without diſſolving the bond of principle in all contracts; and on this delicate point, which nothing but the moſt conſummate wiſdom can attain, reſts the union of predicament or perfectability.

The directory maxim for action to attain perfectability, is the mutability of rule or means, and the immutability of end or principle; this is exemplified in the act of inoculation; I am warranted to give a dangerous diſeaſe to my child, thereby changing direct rule and means, when the preſervation of life is my immutable end or principle.

Human capability germinates through the influence of progreſſive moral truth into perfectability, or the increaſe of human intellect, the higheſt final energy of this ſphere of exiſtence, operating to reduce the chaos of moral contingency into durable ſyſtem.

# CONCLUSION.

I SHALL endeavour to recapitulate the moſt important ideas of the preceding work, to concentrate them in ſuch a manner as that they may approach as near as poſſible, to axioms or didactive ſentiments.

The firſt, and moſt important object of the conſideration of man is, power or cauſe to produce the effect *well-being* or happineſs. It is evident that nature or the whole of exiſtence is conſtituted of various ſpheres, ſyſtems, and individual modes that have a partial dependance on each other; the paramount vis, or controuling energy of each, however formed, can have no final or intelligent communication with its ſubordinate parts; *ex. gratia*, man can have no intelligent communication with that power which forces his diurnal relation upon the axis of the globe, or annual revolution in his ſolar ſyſtem;

ſyſtem; this communication is totally limited to the boundary of his own ſpecies, from whoſe general co-operation all final energy muſt be directed to effect, while the motival cauſes muſt ever remain unknown.

The identity of mode is nothing but organized form to receive matter in perpetual flux, and give it power to meliorate and create ſenſation: the contiguity of the ſame ſpecific atoms, or the thing, ſameneſs of matter, can have no exiſtence; all is influx and efflux in bodies which generalizes the intereſt of the integer of nature, and its fractional parts or modes of being; matter flowing in the channel of human organization, has a power, by making good laws, to improve the ſenſation of the very ſame atoms, when in ſucceſſive moments they are tranſmuted into the body of brutes, and it is of no import to the joy or pain of matter, the ſameneſs of contiguity at any preceding period.

The

The mould or form of organization called John, prepares by its intellectual energy, happy ſenſation for ſucceſſive periods; but thoſe very atoms which planned the happineſs are not the ſame which enjoy it. Though we muſt ever regard ſelf or identity as the centre of the univerſe, yet we muſt ever remember that our higher intereſts are placed in the wide circumference of our integer nature; though all feeling centres in the point ſelf, yet the greater maſs of contact is placed in the circumference of the whole ſenſitive ſyſtem, as in the human body; though the intellect is the point of feeling, yet the maſs of contact is in all its members and parts.

The diſſolution of organized matter impreſſes upon weak and irreflective minds a ceſſation of intereſt in the future good and evil of renovating matter; death offers to their contracted intellect, a back door of exiſtence, out

at

at which they promiſe themſelves an eſcape upon the general conflagration of the edifice of nature—fools, ye are embarked in the veſſel of nature, upon the ocean of eternal exiſtence; and thoſe who create diſorder, peſtilence, or miſery, amongſt the crew, muſt feel their conſequences during a long voyage to the haven of infinity.

To call forth the capability of human nature, and propel it to its perfectability or energy, we muſt keep the faculty of thought in perpetual operation; all deciſion evinces an ignorance of the infinite progreſſion of *moral truth*, following the infinite mutability of predicament. Deciſion is the mark of imitative minds, following the doctrines of infinite analogy, and poſſeſſing no invention to extricate themſelves from the trammels of ſtudy, or habitual and fixed aſſociation of ideas.

Laws,

Laws, cuſtoms, and opinions, are uſeful to give fixedneſs to the mutability of predicament, and to mark the point of progreſſion in moral truth to eſtabliſh a factitious centre for the revolution of improving intellect, moving in a ſpiral line, from the baſe, capability, to the vertex, perfectability. Verbal logic acts as gravitation to depreſs the line of direction upon the baſe real, dialectic, to attract it towards the vertex:

" Turn thought inwards, force back the mind
" to ſettle on itſelf our point ſupreme."

To effect this purpoſe, all moral and ſocial inſtitutions ſhould be conſtructed, a diffuſed luxury or factitious want, or deſires ſhould pervade the whole community to awaken the dormant faculties of the mind, and create ſenſibility, which lead on by a civil diſcipline accommodated to the temperament of man, may produce that well-poiſed judgement or reflection, which forms that true equi-

librium.

libium of greater and leſſer evil, the true compaſs of intellectual progreſs.

The French philoſophers, in poſſeſſion of ſome invention and much learning, have been able to diſcover only the diſcrimination between good and evil, they wanted the ſoul of intellect reflection, to diſcover the more complicate and finer ſhades and relations between evil and evil; they uſed the ſcales of intellect to weigh evil againſt good, and fluctuating preponderancy has kept them in perpetual percuſſion of the beam. The Engliſh philoſophers, in poſſeſſion of thought and reflection, have equally diſcriminated between good and evil; but following nature in all her operations, they have tranſpoſed reciprocally, the weights good and evil into the ſame ſcale, and produced that juſt equilibrium of power and ſubmiſſion, of reaſon and paſſion, of doubt and deciſion, that has rendered their philoſophy the leading

point

point on the arc of human perfectability.

How often do we hear theſe thoughtleſs ſoi-diſant philoſophers exclaim, "how eaſy and ſimple is the art of government!" Whilſt their own conduct gives a ſtrong contradiction to ſuch a ſentiment: man, in the ſimple government of ſelf, conducts life to the anarchy of paſſion and the diſſolution of moral and phyſical diſorder, and is it to be hoped, that 30 million of ſelfs, in union, can ſimplify or improve the ſyſtem of individual happineſs? O no! all is extreme complication in practice, the line of progreſſion to attain the apex of ſimplicity or theory of *moral truth*.

## A WORD TO THE REVIEWERS.

YOU regard not, you ſay, the abuſe of a man, who abuſes the author of nature; What! He who declares the whole of exiſtence to be its own author, uniting

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uniting cauſe and effect in an infinite circle, calling all modes of being to operate progreſſively towards knowable effect, and not retrogreſſively towards unknowable cauſe, recognizing the *unity of ſelf and nature, identifying the good of the integer and its fractional parts in time and eternity. Is ſuch doctrine the abuſe of nature, and does the idolatry of ſuperſtitious ideotiſm, which imagines ſomething out of exiſtence to make exiſtence, or a partition of matter into the creator and the created? theſe fools do not obſerve that when cauſe is

* Let any ſenſible reflective man profoundly enter into himſelf, and aſk this queſtion: the various atoms of which my body is now compoſed, have doubtleſs been diſperſed by an infinite number of deaths or diſſolutions. Would it avail any thing to preſerve a reminiſcence of their former combinations? Certainly not, their preſent pain or pleaſure could not be at all affected by them, then what is death? Nothing but the change of poſition, but not even a pauſe of that intereſt or exiſtence which is perpetuated in the indeſtructability of matter, and the vitality of its eternal motion.

fixed,

fixed, it immediately becomes effect, and that a creator muſt have a creator ad infinitum. Such idolatry is the real abuſe of nature, becauſe it deſtroys the final independent energies of the different ſpheres and modes of exiſtence, cauſing the river to flow back uſeleſsly upon its ſource or cauſe, inſtead of propelling it forward to its channel of fertilization or effect, the improvement of exiſtence.

Theſe Apollo's of A B C, and Midas's of wiſdom, exclaim (when any improvement of law or cuſtom is propoſed) Is this law? Is this nature? They mean to ſay, is this our law? Is this our nature? When inoculation was firſt introduced into this country, how loud were the exclamations of prejudice, is this nature? They ſoon found that whatever improved exiſtence, was the beſt of nature, though produced by the moſt refined and novel complication of art, and the

moſt outrageous violation of propenſities and cuſtoms.

I muſt conjure my readers not to be diſcouraged in a ſecond peruſal of theſe important works, from their various inaccuracies of punctuation, orthography, ungrammatical conſtruction, frequent lapſes of thought, ſtaggering under its own weight; but ſtop, like the ſcholar in the preface to Gil Blas, and dig round the epitaph of the miſer, whoſe ſoul was ſhut up beneath the ſod. My mind entirely imployed in generalization, has been hurried beyond particularization, and all my hopes of perpetuating this conſummate doctrine of the unity of ſelf and nature to an incalculable period of futurity, is placed on the penetration of thoſe readers who, thirſting after intellectual life, and having their faculty of invention relieved by my labours, will turn all the energy of their minds into the channel of expoſition and methodized inſtruction.

FINIS.

The interrelation of all Matter
or Unity of all Nature
is provid by it's absorption & emission
discoverable in the animal World
by contagious Disorders & in 4°
inanimate
World by the contagion of Odours.
a Man with the Plague who
enters an apartment full of Company
by his emission of his Atoms & absorp-
tion of their bodys he communicates
to the whole his Disorder in like
manner a piece of Musk kept.
long in a Room will communicate
it's Odour to all surrounding bodies